THE POWER OF POSITIVE LIVING

Everyday Psychology for Getting What You Want out of Life

DOUGLAS LURTON

author of MAKE THE MOST OF YOUR LIFE

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THE POWER OF POSITIVE LIVING

By DOUGLAS LURTON

The challenge that "you can get what you want from life if you really go after it" is the keynote of this inspiring self-help handbook. With numerous real-life examples of individuals who made a success of their lives despite all sorts of obstacles, Mr. Lurton illustrates how the positive approach can lead you to success. Such benefits as personal freedom from indecision, fears, tensions, worry, a feeling of inferiority, and frustration can be yours if you will apply the direct-action approach to your problems. In addition, man's greatest needs can be fulfilled—the need for social acceptance, for a satisfactory love life, and for a satisfied ego. Mr. Lurton analyzes each of these needs, and supplies appropriate tests by which the reader can determine his own portion of these ingredients of happiness.

THE POWER OF POSITIVE LIVING, with its sound, simple aids to self-analysis and its constructive advice for eliminating any deficiencies and developing latent abilities, will help everyone to achieve a dynamic, positive approach to a more rewarding life.

DOUGLAS LURTON's own career is "proof positive" of the power of positive living. He is the originator, editor, business manager, and part owner of several flourishing magazines with a national circulation. He was formerly City Editor of the Minneapolis *Star* and Supervising Editor of all Fawcett Publications. The positive approach works!

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MAKE THE MOST OF YOUR LIFE

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Everyday Psychology for Getting
What You Want out of Life

By DOUGLAS LURTON

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To my wife
Helen Grace Lurton
whose gentle practice of the art of positive living
has been of widespread influence

Preface

THIS IS A simple book dealing with a simple truth that has been obvious to you and to me and to all others *from time to time.* There is the catch! *From time to time* we have realized that when we think and act positively we get positive, gratifying results. If you are blessed with a full understanding of the astonishing magic of the positive attitude, there is nothing here for you. But for those who have yet to develop a positive way of life there is offered an exploration of the positive way that has power, within the grasp of all, to change a life from one of plodding mediocrity to one of satisfying richness.

Perhaps it is because the power of the positive attitude is so ridiculously simple that so many have carelessly overlooked its sustaining strength. Basically it is as simple as the following little story.

Not long after the turn of this century, a serious little six-year-old lad, wearing "specs" that made him resemble a four-eyed owl, dragged his bare toes in the warm dust

of a narrow street and slowly approached the leading grocery store in a little Middle Western town. Four times he walked up to the door. Four times he walked away. During this mental tug of war he was watching other youngsters go through that door and come out, wearing a Pillsbury's Best Flour cap with a *big* visor. The grocer was giving those caps away and little Four-Eyes wanted one. His parents were customers of that grocer. All he had to do was walk in and ask for one of those wonderful caps. Never in his young life had he wanted anything so much—not a new fishing rod, not new skates —but one of those caps *like the other kids had.*

"How'd you get that cap?" Four-Eyes asked a towheaded friend who was wearing his tilted a bit to one side—which made him look like a railroad engineer or a baseball player.

"Aw, jest went in and asked the man for one," the towhead replied. "Better go in and get yours; they're almost gone."

Four-Eyes went to the door and actually opened it this time. The man smiled. Four-Eyes saw there was only one cap left on the counter. He turned and went out without the cap. He was sick of mind and sick of heart.

"Didn't you get your cap?" the towhead asked.

"Naw," Four-Eyes replied. "Didn't want one."

Four-Eyes was a negative little brat. How do I know all this? Well, I wear "specs," I have a long memory, and I feel like bawling right now. It was the most beautiful cap in all the world. There will never be another one so

desirable—certainly not that Fifth Avenue Homburg that hangs in the closet.

Since that day when the four-eyed boy didn't get one of Mr. and Mrs. Pillsbury's very best caps he has had a long career as reporter, writer, and publisher. During those years it has been his vocation to study and to know the careers of senators and sinners, murderers and the murdered, scientists and skinflints, professors and prostitutes, many of the famous and more of the infamous. All of them won their finest victories and gained their best fruits through application of positive thinking and action; and all met their worst defeats when a negative attitude prevailed. Without exception, the pace setters and record breakers of life have, either accidentally, or through instruction, or by their own trial-and-error methods of analysis, discovered the seemingly magic truth about the controls of life's negative stop and positive go signals.

By blundering along, this writer became convinced the hard way that most of the best of life is lost by failure simply to seek out and ask for the best on the basis of a positive approach. By occasionally being positive, he won some victories. By frequently being negative, he lost much that was desirable—including that Pillsbury's Best cap!

Consider for a moment the negative and positive attitudes at work, pushing and pulling a young man who didn't understand them at all. After two years as a reporter and rewrite man on a small daily newspaper he shifted to a city daily, and soon his managing editor said

he was going to make him city editor. Negative went to work. The youth protested he was too young and not ready for the promotion. Positive went to work, for Bill Robertson was a positive steam roller who exploded with forceful, short words on the slightest provocation. So the Minneapolis *Daily News* had perhaps the youngest city editor of any sizable daily in the country. The positive can almost always whip the negative. And here is a more intimate instance. The unmarried young newspaperman, now a night editor, fell in love with his society editor. Then he set the negative red light against himself. He could think of so many good sound negative reasons why she shouldn't consider him, he almost thought himself out of the finest thing that ever happened to him. A glimmering of positive sense made him ask for what he wanted and get it.

Five years after that first city editorship, he found himself on another city desk and simply marking time. His pay had just about kept pace with the increased cost of living despite five good years of added responsibility. He negatively figured that he was getting fair pay for the job as newspapers went—how it went!—so that was that. But it was about that time that a clear, positive thought beat its way into a slow head. *What was he going to do about it himself?* What constructive action could he take to control the situation *himself?* He started writing for magazines and created his own increase of income, creating a new career based on the old. It was at that time that he acquired a working knowledge of the

efficacy of the positive attitude. Whenever he keeps on the positive track he has control. From time to time that miserable defeatist, negative attitude rears its ugly head and starts mixing him up; but he finds that the positive can almost always banish the negative. Only a few years ago the negative red light flashed on again. He needed additional financing for a publishing project and thought he knew where he could get it. Negative told him not to try. Positive urged him to ask for it. He got the financing. Just like that!

Careful examination of your own or any career will reveal that the positive attitude always works on your side and the negative works against you. Your own positive attitude is your best defense against the manipulating forces of other minds. Gamble a little of your time to explore these pages. It's the positive thing to do!

DOUGLAS LURTON

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1

Ask for It

IS IT GOOD? Is it just? Are you prepared for it? Then —ask for it! Adopt the positive attitude, and ask for what you want from life.

Simple as it may seem, there is a positive quality of magic in this proposal. But be very careful what you ask for, since in all probability you will get it. Midas asked for the golden touch and turned his beloved daughter into a golden image. On reflection, you will realize that you have asked for most of your triumphs and, through the very request, motivated their achievement.

Ask for it. But test it first. Is it good? Is it just? Are you equipped to have and hold and develop what you desire for good purposes?

Many of the richest rewards of life, material as well as spiritual, are never acquired simply because they aren't asked for. It is because this principle is so simple that it is so frequently not even recognized, not put into daily practice. Yet it is a fundamental principle of life.

Babies know it. They get what they want by bellowing and no fooling. The trouble is that, with the mounting years, skepticism and other elements of negativism are born in us because of occasional defeats and frustrations.

Jane Froman, the singing star of Columbia Broadcasting System, never lost the positive approach of her childhood. She recalls an incident of student days at the University of Missouri. Regulations prohibited her from going to St. Louis to hear the opera. She couldn't leave the campus except to visit parents or friends who were approved by the school authorities. She had no friends in St. Louis. So Jane Froman went straight to her dean and asked for what she wanted. The dean firmly informed her that he wouldn't change the university regulations to suit her convenience. Then, warmed by the intensity of her request, the dean smiled and invited her to be the guest of himself and his wife at the opera. She had asked for it.

Perhaps that was just a lucky exception that could have happened to anyone? Perhaps, but Jane Froman doesn't rest content with exceptions. She has learned the secret of the positive way of life. She asks for what she wants. Jane was badly broken in body and spirit in a plane crash near Lisbon, Portugal, during the war. She yearned to return home, but transportation wasn't available. All doors seemed closed to her. Then she wrote a simple letter to President Roosevelt, explained her predicament, and asked for transportation home. She barely had time

to pack to take advantage of the reservation the President made available to her.

Oh, well, that was just a lucky exception! Perhaps, but how do you account for this? After returning home and undergoing a series of operations that patched her together, she asked for an automobile. She was told she was zany, that thousands had been waiting for cars and were paying many hundreds of dollars over list prices. Jane simply looked up the name of the president of the automobile company that made the kind of car she wanted. She wrote to him, a stranger, and asked for a car. What answer did she get? Just a question. What color did she prefer?

Jane Froman knows that you get many good things by asking for them. More consistently than many she has the positive attitude that wins. If she had a negative or passive attitude, she wouldn't have gone to the opera, come home quickly for the hospitalization she needed, got the car she wanted. She didn't moan, "I can't," which as often as not means "I'm so negative in outlook I won't even bother to try."

All of us occasionally have got what we simply asked for. Sometimes we ask for too much, ask for things that do not meet the test, and refusal makes us skeptical. Obviously we can't have everything we ask for. We can have our fair share of the good things of life, however, if we apply the suggested test and adopt the positive attitude as Jane Froman and most effectual people have always done.

Oscar Odd McIntyre, the famous columnist, learned the value of asking for what he wanted early in his career. He had come to New York, unknown, but destined for fame. His old father was proud of him and wrote one day, assuming that his son knew the noted Irvin S. Cobb. Odd's father urged that he ask Cobb to stop in to see him if ever he were traveling in Missouri.

Odd didn't want to disappoint his father, but he had never met Cobb and didn't know anyone who could introduce them. Also he didn't want to admit to his father that he was unacquainted with the famous humorist. So he simply wrote a letter to Cobb and explained the situation. "Mr. Cobb," he wrote, "if Plattsburg, Missouri, is on your itinerary for your lecture tour, won't you make an old man very happy by being my father's guest while you are there?"

It is amazing how many people in high and low walks of life will go out of their way to grant even somewhat unreasonable requests. Irvin Cobb was touched by Odd McIntyre's plea. He shifted his plans so that he could stop in Plattsburg. He was the guest of the elder McIntyre and with a perfectly straight face told stories of his life in New York with Odd and their friends. The elder McIntyre was the envy of Plattsburg, and Odd had a fine build-up. The story doesn't end there, however. As an outgrowth of Odd's request he later met Cobb, and they became fast friends.

Sometimes we defeat ourselves by asking for too little. When Andrew Carnegie sold his steel mills to the J. P.

Morgan interests, he asked for $400,000,000. He got his figure, which was higher than Morgan representatives had offered in this deal that resulted in the formation of the great United States Steel Corporation. Later the little old Scotsman was visiting with Morgan on a transatlantic voyage and said, "I've often regretted that I didn't ask you for a hundred million more." Morgan nodded and said, "If you had asked for it, you would have got it."

There is a charming, white-thatched Manhattan editor named Perry Williams who didn't ask for quite enough and, because of that, very probably side-stepped fame. When he was in his early twenties, Perry wrote a libretto. It was good and many years later was produced in Minneapolis. But long before that Perry took the positive step of sending the libretto to the world-famous Victor Herbert. If Herbert were interested, that might mean fame and fortune. Word came back that the noted composer was very much impressed and would be more than glad to write the music. He would stop in Minneapolis on tour in a few weeks, and they would complete arrangements.

Perry Williams began living in the clouds. He counted the days until the great Herbert would be in Minneapolis. Then the composer's plans were suddenly changed. His tour was stopped. "Well, what did you do then?" I asked the man who had opened the door to fame by simply asking for it. "Nothing," said Perry Williams. "I was disappointed. But I didn't want to press Victor Herbert."

"Couldn't you have hopped to New York to talk it over?" I asked. "After all, he said he was impressed and would be glad to write the music." Perry smiled ruefully, "I could have done just that. But I didn't. I've often wondered. . . ."

His positive attitude had opened the door to fame and left it ajar waiting for him. His negative attitude involving a youthful shyness had slammed shut the door. Perry Williams has had a fine career as a chamber-of-commerce director, writer, and editor, but at twenty-three he hadn't learned the value of a consistently positive attitude in the attainment of desires and he wasn't fully aware of the super four-wheel braking power of the negative attitude.

An impecunious young bookbinder named Michael Faraday once dreamed of studying science. But this was in England in a day when only the great and wise and wealthy had the facilities for such study. So Faraday wrote a letter to Sir Humphry Davy, one of the country's most outstanding scientists. He asked Sir Humphry for suggestions that would help him attain his desire. The simple request brought an invitation to an interview. The interview prompted Sir Humphry to let Faraday work with him as an assistant, and within a few years Faraday had won fame in the field of electricity. The world has long been indebted to Faraday for his direct asking for what he wanted.

Little things of daily life as well as careers are dependent on simple, direct requests. We are perfectly

justified in assuming that a fair share of all that is good of big and little things belongs to us for the asking. We fail to collect because we don't adopt the positive attitude or we are careless or we are shy and afraid of a little rebuff. Lester F. Miles, lecturer, author, and management consultant, relates an amusing instance of dodging a direct request.

"About an hour after the train pulled out of Grand Central Station," says Miles, "I folded the newspaper I had been reading and placed it on my lap.

"The man in the chair across the aisle glanced with obvious interest at the headlines. My first thought was to offer it to him (I had noticed that he didn't have anything to read). However, I thought I'd play the game out and see if he would ask me for it.

"To make it more interesting, I looked at my watch and made a note of the time. For the next thirty minutes my companion stole glances at the paper. Several times he was about to lean across the aisle and say something but apparently decided not to do it. I could almost see the wheels going round in his head as he thought up one approach after another.

"Forty minutes after he had first looked at my paper, he spoke. 'I beg your pardon, sir, but are you reading that paper?'

"When a man will take forty minutes to make up his mind to ask a simple question, you can readily understand why so many people fail to ask for the more important things which are essential to their happiness.

"People seem to shudder at the thought of hearing 'No' as an answer. Any number of rationalizations may be employed, such as 'He will think I'm a cheap skate because I didn't buy my own paper' or 'I'd rather do without than have to ask anyone for anything.' These and similar thoughts are merely devices to cover up the fact that we are afraid to hear the word 'No.' "

We all tend to become careless of what is obvious. We acquire fine tools of life and lay them aside and forget to use them at the proper time. The author became careless of the obvious magic of the positive request some years ago and almost missed the jack pot. He was tired of originating and building publishing properties for others. He had long nursed a publishing brain child. He subjected his wife to a verbal barrage about it and concluded that it needed financing. He said he thought he knew a man who would aid in financing the venture—but . . .

Now, any man with enough sense to pound sand in a rathole knows that an intelligent wife has a dismaying way of leaping mental gaps and crystallizing a thought in a few words. My wife, perhaps weary of a mere male's beating around a bush, simply said, "Why don't you ask him?" There you have it again . . . ask for it! A columnist once reported of this transaction that a half-hour was involved. Actually in five minutes the wealthy publisher Wilfred Funk had agreed to help back a test of the venture; and in a few months the magazine, *Your Life,* was published successfully.

The same magic of the direct request can even stop through trains. F. W. Lovejoy, a vice-president of the Standard Oil Company of New Jersey, proved that. One night not long ago he had finished a business visit in Altoona and had gone to the station to continue a trip to Chicago. Let him tell the story:

Sadly the elderly station agent shook his head and said, "You have just missed the 7 o'clock; the next train is at 2."

Flabbergasted, I asked him, "Do you mean to say that in a city the size of Altoona there are no trains from 7 P.M. until 2 A.M.?"

The little agent nodded. "And the 2 o'clock train doesn't stop here. Don't know why. Just never has in all my seventeen years."

"Do you mean to say that in seventeen years you have never learned why there are so few trains or why the 2 o'clock doesn't stop?" I asked him querulously.

The agent just nodded, saying, "Don't know, they never have."

At this point I said, "Come, I'm willing to gamble. You call and *see* if you can stop that train."

With some trepidation, he made a call to his superiors. In a flash he turned and said, "I don't know how it's possible, but the 2 o'clock is going to stop."

Promptly at 2 A.M. I was on hand when the train screeched to a halt. When I started to get on, a conductor yelled, "*You* can't get on . . . we don't pick up passengers at Altoona."

Finally he agreed to ensuffer me, after I had pointed out that I was not only the sole passenger waiting, but I was the *only* reason the train had stopped.

A few moments later we were rolling out of the yards. Suddenly, the conductor turned to me and said, "Do you know, in all my twenty-seven years on this train, that is the only time it stopped in Altoona—and you are its first passenger. . . . For your colossal nerve, I'm going to see that you have the best damn accommodations on this train!"

Perhaps Mr. Lovejoy would not always be so successful having trains stopped, but one wonders how many negative-minded folk unnecessarily lost a night in Altoona because they didn't ask for what they wanted.

Those with the negative attitude aren't always willing to apply the suggested test accurately. Many times in a long experience as an executive I have had requests for raises in pay. The requests could not always be granted, but each time the request brought clarification. A year or so ago a clerk asked for a raise. She agreed that she was being paid as much as other clerks and more than many, but she wanted more money. She hadn't applied the test properly. She wasn't prepared for it. I told her that if she would learn shorthand she could have a job as a stenographer at more pay, and selected a night course for her. She decided she didn't want to do anything about *earning* more money. She just wanted it. I have seen others take positive action after such an interview and increase their incomes many times.

Obviously one doesn't always get what he asks for immediately. I remember one of the most intelligent young reporters I ever encountered while I was a city editor. His name was Nat Finney. He did two reporters' work almost any day. He asked for a raise. I was stuck with a budget and told him so. Now, Nat had met the test. He was ready for the raise, but he was blocked by a budget. But Nat was a positive-minded young man. He changed jobs and soon was earning more than the editor in chief of the paper that had a budget. The paper later reemployed him at several times his former salary. In later years he won a coveted Pulitzer prize in journalism.

We have seen that it is possible to cross wartime seas, to establish businesses, to stop trains, by the magic of the positive attitude. Until these chapters have clarified the incontrovertible proof of the value of the positive ask-for-it attitude as opposed to the negative approach, you have nothing to lose and a world to gain if you accept the realistic faith of a little girl on a Woodward streetcar as reported by the Detroit *News*.

A smartly dressed mama with her little four-year-old girl entered the car. Mama noticed that the child had lost her purse and berated her loudly, to the embarrassment of the other passengers. Tearfully, the child blurted, "But mama, you always tell me to pray to God when I lose something. He will return it to me." Mama was silenced. Folk in the car choked up. At that moment the trolley stopped at a red light. An automobile, horn blaring, pulled alongside. The driver handed a little red purse to

the motorman. "See, mommy?" beamed the child with no great surprise. "God did it again!"

Is it good?

Are you ready for it?

Then ask for it!

This program can change your own life from one of fear and failure, hesitation and doubt, suppression and prohibition, indecision, inhibition, and loneliness, to a life of victorious achievement, success in love, with friends, hope, appreciation, and an inspiring, growing faith and inner peace—with increased material rewards as a bonus.

2

You Are Positive or Negative

THERE IS A broad general principle of life that we begin to achieve only when we begin to believe in the power that is in us and support our beliefs with positive thought and action. We begin to fail when we let negative attitudes prevail or drift into a negatively passive acceptance of the scraps that fall from the table of life.

Only a little study of ourselves and friends and the lives of others reveals clearly that all people fall into two classes. We are primarily positive or fundamentally negative. The positive attitude prompts us to look up and forward confidently. The negative attitude fearfully looks backward and down. Sometimes we scramble these two approaches to life, but in most cases one or the other predominates.

In a sense, of course, all activity is positive. So our two classes become what Dr. Albert Edward Wiggam, distinguished author and writer of the widely syndicated

feature, "Let's Explore Your Mind," reports as *positive aggressives* and *negative aggressives.* This distinction is necessary because even negative activity is aggressive as revealed in the noted research directed by Dr. John Dollard of Harvard and Yale. This study by psychologists and sociologists reveals that all frustration causes aggressive conduct and sometimes that aggressiveness is misplaced. As an oversimplified illustration: Mr. Routine is thwarted of office promotion by Mr. Big Shot. Routine feels that this frustration is threatening his very existence, but he considers he can't do anything about it. He goes home and with transferred aggression rants at his wife because the soup is too hot or too cold. Mrs. Routine scolds little Jimmy Routine to relieve her emotional pressure, and little Jimmy, being caught behind two eight balls of frustration, kicks his dog, who goes out and bites the cat. Yes, even the animals have very human reactions to frustrations. At Cornell University there was a continuing study of a pig named Achilles who was driven into an advanced state of neuroticism through a series of frustrations.

Obstacles and frustrations confront us throughout life, and it should be clear that it is *the way we react* that determines whether we become negative, destructively aggressive persons or well-adjusted, positive, constructively aggressive personalities introducing thought between emotion and action. Here are the two principles, and for each a case in point:

I, a stranger and afraid
In a world I never made.
A. E. Housman

A young Dillinger wants easy money and easy living, but he's uneducated, fearful, lazy, and frustrated—a stranger in a world he never made. His aggressive reaction is to become a bandit and killer and destroyer of others until he is himself destroyed. The power of the negative attitude!

I am the captain of my fate:
I am the master of my soul.
William Ernest Henley

A Harry Doehla just out of high school—poor, crippled, unskilled—teaches himself how to establish and captain a million-dollar business employing hundreds of men and women. He masters his frustrations. The power of the positive attitude!

The very word positive conveys the idea of the explicit, confident, optimistic, decisive, affirmative, approving, absolute, certain, and constructive values, as distinguished from skepticism, doubt, denial, hesitation, refusal, contradiction, withholding, neutralizing. Positive can also mean overconfident and dictatorial. This prompts clarification as between the genuine positive and three counterfeits: the egotistical, the dominating, and the hysterical positive. You can identify these false positives among your own acquaintances.

You know more than one man or woman who is an egotistical positive. The snob is invariably an egotistical positive, putting on an act of feeling secure, superior, and self-confident but, within, being ruled by feelings of fear that others will not take him at face value. He is inadequate and quaking with fear of failure that prompts the bold but phony front. The "name bouncer" who tells about lunching with a celebrity when as a matter of fact he was but one of a hundred guests present to hear the speaker of the day—he is a typical egotistical positive. The truly recognized and confident don't bother trying to make such an impression. The woman who tries to convey the idea that she is on intimate terms with Mrs. Richwich of the exclusive Richwiches of Desirable Boulevard is another example. Show me the snob who brags about wealth and important connections and abilities, and I'll show you a man or woman who is afraid, insecure, inferior and is unwittingly revealing a four-flushing personality.

"The outstanding thing about the person who overestimates himself is stupidity," according to psychologist Henry Foster Adams of Ann Arbor, Michigan. "He tries to bluff himself and others into thinking he is a strong, positive person, of high abilities, yet he is uniformly below average in common sense, intelligence, understanding of other people, and sense of humor. He is also inclined to be lacking in courage, and likely to blow up in an emergency."

Blood brother of the egotistical counterfeit is the

dominating positive who is also being eaten by feelings of inferiority. But instead of blowing himself up like a toy balloon he endeavors to bolster himself by forcing others to do his will. The old-school "boss" who sought to make his subordinates cower because of his power to fire them was dominating positive. You find them still, men and women who try to force or frighten others into doing their will instead of inspiring and leading them. Such bosses and supervisors seldom go far or last long today. You find this type of person in the blustering husband and father, the bossy wife and mother, the weakling who strives to rule with a whip. You can laugh off the egotistical positive, but you can be badly hurt by the dominating positive counterfeit.

Paper hanger Hitler was a prime example of the dominating positive. He forced a whole people to follow him or be exiled or slain by his police. Compare Hitler with Mahatma Gandhi, who had a legion of followers without a single threat or show of violence.

The third counterfeit is the hysterical positive. Little Johnny in a tantrum, refusing to eat, actually making himself ill because of jealousy over the newly arrived little sister, is a hysterical positive. The man or woman who dominates by adopting an illness is in this same classification. Some of these actually make themselves invalids for life.

Medical records abound with cases of emotions that cause pain and physical symptoms so realistic as to confuse medical diagnosticians. Two such cases were de-

scribed for the American Psychiatric Association not long ago by Dr. Theodore P. Wolfe of New York City.

There was a girl who authorized an appendectomy. But the appendix when removed was found to be perfectly normal. Psychiatrists revealed that the pain and symptoms, precisely those of appendicitis, arose from the girl's deep fear of being alone, walking in subways and the dark.

An unmarried woman appeared near death on three occasions during her first week in the hospital. She exhibited symptoms of extreme high blood pressure. It was found that she was physically sound; the disease symptoms arose from an unconscious resentment of the fact that she had been forced to take care of her aging parents for several years at the sacrifice of her own plans.

There are mothers who adopt illness in order to dominate their children, men who adopt illness to avoid returning to offices where they feel frustrated or are faced with complete failure. Actual lifelong paralysis and blindness have occurred in hysterical positives.

The negative personality is characterized by resistance to or retreat from suggestion or stimulus. The negative person is against—rejecting, disapproving, distrustful, faithless. He refuses to respond affirmatively. Often he even does the exact opposite of what is required. The very word negative is derived from the Latin *negatio*, meaning deny. Close kin to the true negative is the potato personality, the human vegetable, the passive one who takes the buffeting of life with scarcely any positive

or negative reaction, simply suffering from and dumbly submitting to outside influences.

Children frequently refuse to follow instructions for no other reason than that they have been told to do a certain thing. They take this negative way of protesting against adult domination. It is perhaps the only way for a child to prove to himself that he is somewhat independent.

What is excusable in a child, however, can be extremely damaging in adults who take the same childish attitude. There are adults who simply will not take advice or instruction, not because it is faulty, but because of an infantile effort to prove they are not inferior.

Here are some helps for banishing negativistic habits:

1. Identify the habits by personal analysis supported by intelligent reading or by competent outside help from experts.
2. Identify the yearnings and difficulties that helped to create the habits.
3. By study or consultation find out how to make complete adjustment to the wants that gave birth to the negative habits of thought.
4. Learn how to think positively, and by daily practice adopt the positive attitude. The positive attitude makes negativistic habits disappear.

The truly positive person is a sane optimist and thinks and lives an affirmative, constructive life. He says, "I can. I'll try. Beginning now!" All the good things of life

can be directly traced in art, science, religion, politics—what you will—to positive thought and action.

The negative person is never happy and lives his own fearful way. He says, "I can't. I won't even try. I'll not only resist; I'll tear down. I'm flatly opposed. I'm afraid in a world I never made." His shadow, the passive potato personality, says, "I'll suffer along with whatever is left after the positives and negatives are through."

Can you imagine a negative Christ?

Can you imagine a negative Edison?

Can you imagine a negative Mayo?

Can you imagine a negative explorer?

Can you imagine a negative sports star?

There are, of course, no absolute blacks and no perfect whites in the realm of psychology. There are, unfortunately for all of us, many gray patches. The negative soul may be positive enough to get out of bed in the morning, get a breakfast, and do enough of the day's chores to eke out a bare living, but his very approach to life blocks him in attaining its richer rewards.

Most of us started out positively. We bawled lustily enough to achieve food and warmth and comfort. Most children start out as positives; then they encounter obstacles. Some learn to attack their problems positively, and others become negative. Many become a careless mixture of the positive and negative approaches and so stumble through life in a constant tug of war until one attitude or the other becomes dominant. The successful

men and women of the world have discovered the power of the positive attitude and use it daily as a way of life. The disgruntled and unsuccessful negative personalities can acquire the positive way of living through a reasonable amount of reeducation such as is explored in these chapters.

3

The Positive Way to Meet Problems

WE ALL ENCOUNTER circumstances under which we must choose either the positive or the negative alternative. We can fight or retreat, conquer or surrender, make an effort or side-step the issue. The way in which we select and use our alternatives in meeting our problems, frustrations, and failures may to some extent depend upon our inheritance and background rather than on cool reasoning. But, to a large measure, it is our choice of positive or negative response that determines the outcome. We need full understanding, therefore, of the power of the positive approach and the dangers of the negative attitude in order to place ourselves in a position to control our own destinies.

Psychologists have determined that there are but four basic ways in which we can respond to problems. Two of these are positive responses and are classified as either direct or indirect. Two are negative and may take the form of either retreat or evasion. From time to time, each

of us may respond in one or all of these ways; but when the two negative responses are overworked, we are moving toward our own complete frustration. Too often the negative reactions seem to offer the easiest way out; yet if they become chronic we are apt to find ourselves enmeshed in failure.

Which of these four ways of meeting your problems have you usually employed?

1. You use the *direct* positive approach. You walk up to the front door of your problem. If it is locked, you figure out a way to open it or you get in some other way. This is the self-confident, self-sufficient, direct positive attack that realistically faces facts, then analyzes them, identifies the obstacles, and goes through, over, or around, or destroys the blocks. You *know what you want.* You *ask for what you want.* You take direct steps to attain it.

Of course the direct approach must on occasion be tempered with a degree of caution. If used unwisely and without judgment, it is disastrous. The soldier who rushes in against overwhelming odds will in all likelihood meet death. There are, of course, those individuals who have an overinflated feeling of self-sufficiency, an overdose of self-confidence or of desperation that sets them against the world and invites destruction. But the paranoiac self-sufficiency of the emotionally underdeveloped is rather rare. The development of a direct, effective, positive self-sufficiency is the goal of every maturing person.

The values of the positive *direct* attitude are exem-

plified in the life of Dwight D. Eisenhower. It would have been utterly impossible for him to attain the minor triumphs that culminated in his great victory abroad if he had yielded to negative impulses. Soon after his appointment as Commanding General, European Theater of Operations, Eisenhower reports in his *Crusade in Europe,* he made his first call on President Roosevelt and Prime Minister Churchill at the White House. "Tobruk, in the African desert, had just fallen to the Germans and the whole Allied world was thrown into gloom," the general writes. "These two leaders, however, showed no signs of pessimism. It was gratifying to note that they were thinking of *attack and victory, not of defense and defeat.*" There we have the general's evaluation of the positive as compared with the negative attitude. It is further revealed in his simple formula for military success. General Eisenhower summed it up this way: "Plan to the least detail. Then strike like death itself."

This same positive approach is valued by H. G. Wells, who in his *Experiment in Autobiography* cites the two guiding principles of his life. First, "If you want something sufficiently, take it and damn the consequences." Second, "If life is not good enough for you, change it; never endure a day of life that is dull and dreary, because after all the worst thing that can happen to you, if you fight and go on fighting to get out, is defeat, and that is never certain to the end which is death and the end of everything."

The values of the positive direct attack are well known to Elizabeth Arden, who built up her cosmetic empire to the point where she valued it at more than the $17,000,000 offered for its purchase. Arden hammers home the positive approach to her executives in business conferences, frequently exclaiming, "To get along in this world you've got to fight, fight, fight."

Even babies find the rewards that await the positive approach. Frank Moseley tells of seeing a baby trying to get over the fence to get his red ball. "It wasn't a very high fence, but then the baby wasn't a very large baby," he says. "He had only a few hundred days, a half-dozen words, and very little experience with fences or anything else.

"I started to help, but my mother put her hand on my arm.

" 'Leave him alone,' she said gently.

" 'But the fence is too high.'

" 'Of course it is, but he doesn't know that,' she said. 'That's the lovely thing about children—they're always trying to do the impossible and sometimes they do it. They're always crying for the moon, and some day, perhaps one of them will get it.'

"The baby, meanwhile, had put his small chair against the fence and climbed up. Seeing that it wasn't high enough, he put a box on the chair, and with much puffing and panting, hoisted himself up, hung red-faced a moment, then dropped with a fat thud to the other side,

picked up his ball and grinned at us in gleeful triumph.

"The fence was too high for him, but he didn't know it."

Men and women of courage and fully justified confidence in their mature judgment, clear thinking, and abilities are the chief users of the positive frontal attack on their problems. This direct approach is particularly valuable in the analysis of a problem and the laying of constructive plans for accomplishment of desired ends. It is of great value in preventing the defeat of good planning by the negative minds that surround us all. This attitude does not permit pessimistic defeat. These positive-minded individuals are the ones who are decisive and who take direct action to get desirable results. They would accomplish even more good if they were not slowed down by the necessity of frequently using the semipositive indirect approach in dealing with others.

2. You use the *indirect, or substitute,* semipositive approach. Instead of walking up to your problems and facing them directly and squarely, you try the side doors and windows; you use indirection that is somewhat disarming; you make small, diffident, tentatively fearful approaches; you try to gain your ends through using others to "front" for you as substitutes and thus make a more positively direct attack than you dare to make yourself. You hint for what you want, but withal you are reaching for what you desire and the solution of your problems.

There are many who are masters of indirection, and

it has its merits. Chief of its values is the fact that often there is less opposition to indirect approaches, intelligently made. Frequently indirection permits the other person to maintain a cherished feeling of self-esteem. The direct approach may imply that the other fellow is being "handled" or instructed or pushed, while indirection may make him feel he is in the driver's seat. Because they are negativistic but also want to feel completely adequate, there are many who are very unwilling to have their ideas or behavior directly influenced or dictated by anyone else. Your problems so often involve others that it is well to keep in mind that resentments or opposition may often be minimized by indirection.

The wife who says directly, "For heaven's sake, go in and shave before dinner," may well have an argument and no other result. But if she uses indirection thus, "You've plenty of time to shave before dinner, and do you know you are never handsomer than just after shaving . . ." well, what do you think?

There are many men and women who have slow, negative minds, who almost instantly set their minds against change and automatically say "No" from feelings of fear and a desire for safety first. Feeling almost always precedes thinking, and it is the truly positive and matured person who interposes thinking between feeling and decision plus action. Recently a businessman told me about making a casual, friendly suggestion for discussion with his partner. The partner instantly froze and next day marched in with lawyers to boor-

ishly protect his "rights." Doors were slammed. Actually no rights were involved that couldn't have been completely protected and both partners and others would have been materially benefited by the discussion. As it was, all who were most directly involved suffered a dismaying loss they may never be able to recover. The businessman says he failed to realize fully the deep-seated fears and feeling of insecurity that prompted his partner to leap from those feelings to negative decision and negative action without interposing thought and full hearing of the possibilities of the proposal. He blames himself, for he really knew that his partner's par for the course on major decisions is two or three years. The partner, doing some delayed positive thinking after his negative response, realizes that he slammed the door so churlishly it would take a big man to reopen it gently —and much as he might like to be, he simply isn't that noble. The negative attitude is a destroyer.

3. You *run away,* and the retreat is negative. This seems to be the very simplest of solutions. Didn't someone say, "He who fights and runs away may live to fight another day"? Obviously, there are times when no one but a fool would do anything but run away, but all too often retreat is a rout, a blind flight to no place where a positive stand will be taken.

Such flight practice can become chronic, a habit of life. Retreat strips one of all sense of dignity and any degree of actual security. The frightened bunny rabbit will scamper away at the most minor of threats. Bunny

is so accustomed to running that the very flight seems to multiply his fears to the point where often he will simply freeze in complete capitulation, ready for the kill.

Human bunnies, stimulated by their negative fears, may dodge and run until they, too, freeze and quiver helplessly, awaiting the deathblow to all sense of dignity. These human bunnies withdraw from others and refuse to face their problems. They become neurotics. They acquire phobias. They shed relatives and friends and responsibilities. They become the daydreamers discussed more fully in a later chapter. The daydreamer fancies himself as possessing characteristics he is too ineffectual to attain while his own negative brakes are locked. He goes fearfully through life playing a game of "let's pretend" and may even strut and pose and kid himself he is fooling others as much as he tries to fool himself. He never dares to face the fact that any reasonably wise individual sees him exactly as he presents himself—a pretender—and glances away in pity. Two-legged bunnies even develop the runaway technique to the point where they have the complete withdrawal of amnesia or find themselves in a "snake pit" pretending they are Napoleon or God. Yes, the negative attitude can even speed that!

Some of these fugitives from the realities of life's problems acquire favorite illnesses. In her book *Mind and Body* Dr. Flanders Dunbar calls these pet illnesses "the beloved symptom." She states that even the great statesman Gladstone often developed a cold, which was not imaginary, in order to avoid addressing a hostile audi-

ence. Adults as well as children develop headaches, hives, stomach pains, and even asthma to escape their problems, such as school, uncomfortable business contacts, lovers' quarrels, and other problems.

The runaway may eventually become completely submissive. He runs up the flag of unconditional surrender without even attempting a good fight. He is the doormat negative with a welcome sign woven on his back by his own attitude. He scarcely realizes that while people often *use* door mats they never *respect* them. He is the feeble, frustrated, negative coward who scarcely even got started.

4. You *eat sour grapes; you evade the issue;* and this, too, is negative. You view your desire but don't even try either by direction or by indirection to attain it. You simply say, "Aw, shucks, I don't want it very badly, and anyhow it's not much worth having."

I frequently use illustrative anecdotes about others, and this time I'll tell one on myself. When I was a lad, I scorned the person who was the so-called "life of the party," the leader in conversation and small talk or in presentation of his own ideas. Such individuals fascinated me, but I told myself, "I wouldn't make a show of *myself* that way. Reserved—that's me. Modest—that's me. I don't want to be the life of the party anyhow." It wasn't until I became fully aware of the power of the positive and the fruitlessness of the negative attitude that I was able to see clearly that I was gulping sour grapes by the basketful. I was actually envious of a qual-

ity I saw in others but didn't possess, because of my negative viewpoint. There is a tremendous daily consumption of sour grapes in this land of the free.

5. You *bask in dependency* on reflected glory, completely submissive. You wag the tail of your dependent little personality as you fawn round the heels of successful, satisfied, positive personalities. You are a hangeroner, an apple polisher, a me-too character, haunting others in the hope that through some magic of osmosis you will eventually absorb something by reflection from the positive-personality stars. You have seen some such folk publicized, perhaps, standing on their heads at the opera or drinking from slippers at night clubs. The type is exemplified by the tale you'll remember—if you are old enough—of the man who struggled to "shake the hand of the man who shook the hand of John L. Sullivan" when the Irishman was the world's champion heavyweight.

You are helpless in "a world you never made." You cry out by your manner, "I'm weak, I'm helpless. Someone please fix the world for me." You are extremely sensitive to your environment and its changes. You are the ingratiating weakling attaching yourself to the strong. You are capable of resorting to emotional blackmail of your spouse or others. You are suggestible, emotional, perhaps artistic and adept in fantasy. And you feel guilty because of your sense of dependency and probably hostile at heart because you have surrendered. You know you can never attain a feeling of self-sufficiency without fighting

it out on positive lines, and your pose is that you are too weak to try. Because of all this, you tend to be a vicious, somewhat hostile character, ever fearful of being unmasked, and you hope your dependency racket may make you accepted and esteemed by all. But you suspect this will never be realized, and you are less and less competitive, less and less sure of yourself. Negative dependency has become the pattern of your ineffectual life.

This type inspires recollection of the experience of a vigorous Northerner on his first trip in the Deep South. He heard a hound wailing as if broken in both heart and body. The visitor exclaimed to a native:

"Can't you hear that poor dog howling? He must be in dire trouble. Why doesn't someone help him?"

"Well, suh," the Southerner explained patiently and without any show of concern, "that there dawg ain't in no trouble atall. He's jest a settin' on a prickly pear plant, and he's jest too doggone lazy to move."

Furthermore, if a helping hand had been extended, the dog might have snapped at it.

But there are positive ones who reach out for the best. Fred Fritch tells us about one of these. When he was on Luzon Island in the Philippines, he was seated outside his tent when a small native boy approached.

"Do you like coconuts, sir?" he asked.

"I told him I did, so he borrowed my knife and walked across the road to a close-by coconut grove. I watched him select the tallest tree and climb to the top, as agile as a monkey. Soon he returned with three big coconuts.

"As he squatted down to hack open the nuts, I asked, 'Why did you climb the tallest tree when there are coconuts in all the trees? Do the best coconuts grow in the tallest trees?'

" 'Oh, no, sir,' he replied. 'But the best coconuts stay longer in the tallest trees.' "

The best things of life are awaiting the grasp of the positive people who scorn the negative attitude. The sound fruits of life with their rich juices lie at hand for the taking, and life's best coconuts are up there within reach if we but make positive effort to acquire them.

Often we don't take more of the best fruit simply because of an acquired habit of defeat. We even think it is all right for others to reach out and take their full share, but we hold back when it is our turn. This is a rather ignoble acquiescence. To a large extent it is due primarily to severe limitations we have unwittingly placed upon ourselves.

Sometimes emotional blocks that were acquired in youth are unconsciously holding us back from full realization of our potentialities. There are instances where the help of a psychologist or psychiatrist may be needed to discover the causes of the negative shackles that imprison us. But more often we can reveal our problems to ourselves. Careful study of the four approaches to life outlined in this chapter may well reveal that unintentionally we have slipped into the negative attitude. If you will review your victories, you will undoubtedly find that it was only when you used the first or the second of

the positive approaches that you met with success. Think back on your defeats and unresolved frustrations, and you may very well find that one or both of the negative attitudes predominated at those times.

The next time you feel yourself frustrated and begin to assume that you lack the ability to achieve your desire, before shrugging and tossing solution aside as beyond your grasp, ask yourself these questions and search for clear honest answers:

1. Isn't it just possible that my feeling of inability is almost entirely self-imposed?

2. Isn't it possible that the obstructions I visualize are simply self-created ghosts of objections?

3. When did I first feel that I lacked the ability to achieve this specific desired goal, what caused that feeling or conviction, and have I any good reason for believing that this feeling is still justified?

4. Have I actually tried to accomplish this thing I'm convinced I can't achieve? When did I try? If I didn't try, what's the matter with trying now, *actually trying*, instead of defeating myself without starting? If I did try and failed, how many factors entering into that defeat can I list on a sheet of paper? Are those factors still in existence? Can't some or all of them be eliminated now? Did I really give it the good old college try, or did I just peck at it halfheartedly and expect it to fall in my lap?

5. Does the thought of actually achieving this goal give me a nerve system full of worry and anxiety? And if so, what am I really afraid of? Where did those fears

come from, and do they really make sense, or are they just nagging little alibi fears to help me put off making a real effort?

6. What am I gaining by not actually tackling this proposition? If I attained it, would it conflict with some cherished ideas or beliefs or comfort I've become accustomed to? Would it enhance my feeling of self-esteem for certain, or does the thought of possible failure make me side-step the issue? Would its accomplishment put unwanted burdens and obligations on me and thus disturb my customary way of life?

7. Isn't it true that my answers to these questions have largely banished a number of my self-imposed limitations? Isn't it true that up to now I haven't given this objective a thoroughly positive consideration and that a positive attack might well give me a desirable solution?

Psychologists have discovered that one of the chief reasons why you may have difficulty in solving ordinary problems of living is that you can't quite crystallize your problem. You can't analyze it soundly so that you can go to work on a sound solution. Yet it was agreed at a meeting of the Midwest Psychological Association in Chicago that analysis of one's problems is the most important step toward solution of the difficulty.

What would you give for an easy-to-apply scientific method that would give you a sound solution to more than 50 per cent of your problems almost immediately and also start you on the way to sound consideration of the other 50 per cent that can't be solved so rapidly? Al-

most anything, because it would be one of your most valued possessions? Well, it is yours in the next few paragraphs—yours for the taking. And it is amazingly simple.

This four-point method of analyzing *and solving* personal problems is a gift presented by Professor Robert H. Seashore, chairman of the department of psychology at Northwestern University, A. C. Van Dusen, associate professor of psychology, and their collaborators, graduate students Liston Tatum and H. C. Klopp. Their experience has shown that this method is particularly valuable in reducing big problems to little ones and that it is valuable in overcoming inertia and helping anyone get started toward sound solution of his problems.

Here is what you do. Take a big sheet of paper and divide it into four columns. At the top of each column, in this order, write:

1. General aims
2. Difficulties and advantages
3. Solutions
4. Marks of a good solution

There you have it, and it is simplicity itself. The psychologists advise that you "don't waste time asking your friends for help, or by spending hours in an armchair mulling the matter over aimlessly."

Dr. Seashore reports that by forcing the subject to *state the problem specifically* the "Northwestern system" achieves more than 50 per cent of the solutions immediately. The other three steps complete the process by

eliminating to a large extent the disorderly thinking that so often makes for fuzzy consideration.

"With so many of our clients feeling some insecurity in either making plans or getting up confidence to begin, we feel that completing the four-column analysis and plan of action helps the individual to gain confidence in himself," says Professor Van Dusen. "The steps of the method serve as a reference point on a sort of 'road map' for future action, and interrupt the 'worry cycle' which prevents people from solving their problems."

An instance of the plan in action is cited by Professor Van Dusen. An adult student in one of the night classes came to him with her career problem. She felt that she had capacities beyond her present duties as a private secretary.

Using the Northwestern system this woman filled out the four columns. Under Solutions she put down "Proceed with caution; get advice from other supervisors; take personnel courses." With this clear-cut plan of action before her she did the things listed. The very process gave her self-confidence. Then *she asked her firm for a supervisor's job and got it!*

The system works! It has worked for many others. There is no reason why it can't work for you! What's that problem that confronts you now? Get busy with the Northwestern system, and put it to work *now.*

4

Make Up Your Mind

NOTHING MUCH WORTH WHILE is accomplished without positive decision supported by positive action. Your daily life and career are largely ruled by your own decisions or lack of decision, your own action or a willingness to procrastinate and let your decisions go by default. Millions of our fellows are this very day being pushed around in their own timid half world of gentle passivity because they can't make up their minds. Millions are in or are bordering on a state of *abulia.* This word, concocted from Greek words meaning without and advice, defines a form of mental derangement in which the will power is lost or impaired.

Mrs. Abulia Jigglesteps spends ten days trying to decide whether to get a new dress. She talks it over with Mr. Jigglesteps and calls some of her friends on the telephone to discuss the matter. Finally, after burning hot and turning cold a score of times, she arrives at the Downtown Frockerie. Now she is in a funk. She tries on

a dozen cockeyed little numbers. She goes to a half-dozen other shops but simply can't decide whether to get the one with monkey fur on the shoulder or the one with a cluster of wax fruit. She goes home exhausted, talks it over by telephone with her friend Minnie, who votes for the fruit instead of the monkey fur. She talks it over with Mr. Jigglesteps, who finally takes her by the hand and forces her to get delivery of a little adornment that makes her look something less than a buxom model for one of Helen Hokinson's cartoons. Ah. Now her decision has gone by default. But has it? The dress—and it really is a cute little number—is now modeled for Minnie and other friends. They simply adore it. But in a day or two Mrs. Jigglesteps sends it back to the store and wears last year's black with gold—well, almost gold—ornaments.

Now, this is only one incident in the indecisive life of Mrs. Jigglesteps. She has a difficult time deciding whether to order lamb chops or kidney for good old Jigglesteps' dinner. When she leaves the house to go to the matinee—selected by someone else—she returns to the door two or three times to make sure she locked it. Then she is miserable as she watches beautiful Madeleine Carroll try to make up her mind as to which man she is going to marry in *Goodbye My Fancy*. You see, Mrs. Jigglesteps can't decide whether or not she turned off the gas before leaving the house either locked or unlocked. One wonders how she ever made up her mind to marry that Jigglesteps boy from next door. It must have

been a primitive urge entirely beyond her power. Her life would be revolutionized if she would acquire the habit of making decisions with reasonable dispatch. An exaggeration? No. There are millions like her.

Then there is Mr. Wobbletop. Good old Wobbly. Some years ago he couldn't decide whether to take that newspaper job he really thought he wanted or go behind the wicket in Papa Wobbletop's bank. Papa decided that for him, and he went to work in the bank. Wobbly loved Judy, but it was Ellie who married him. Ellie decided that she wanted him and made up his mind for him in a way that some women have.

Wobbly is a good sort, but he simply can't come to a decision, right or wrong, and stick to it. Here he is in a world he never made, working unhappily on a job Papa picked for him, and married to Ellie, who is a fine girl but not the one he really wanted. Three times he has had a chance to shift from the bank to the newspaper, but one of these times Papa made the decision for him, and he didn't move. The other two times Ellie, who likes the idea of being married to a banker, made the decision for him. Wobbly is stuck until he learns how to make decisions.

Such indecision is one of life's deadliest poisoners. It is prompted by doubts and fears and careless indifference. As it is practiced, it piles up frustrations that can ruin a life. The person suffering from inability to make up his mind is tripped up by a host of negative practices that work against him. One of the worst of these is pro-

crastination, the putting off of decisions, the ducking and dodging that exercises indecision's biceps. The indecisive let their decisions be made for them by default instead of by their own positive control.

The indecisive person is afraid that he may be proved wrong. He may make a mistake. So what of it? Everyone makes mistakes sometimes. The leader, the executive, thrives on making decisions. He became an executive because he was capable of making decisions while others dodged the issue. Yet the executive has been rather accurately defined as one who makes decisions and is sometimes right. It is more than that however—he has a good batting average of correct decisions. The underlings and the unhappy ones in any field are those who avoid or unduly delay making decisions because of a fear of error or responsibility. Can you imagine a Lincoln who couldn't make up his mind? A vacillating General Eisenhower?

Suppose you *do* make mistakes sometimes. Suppose you are dead wrong. No one is always right. The good fruit of life goes to those who make decisions, who act upon them, and who ask for what they believe they and their followers are entitled to.

Even the famous make errors. But fear of being wrong a part of the time doesn't make them negative thinkers. Sir Isaac Newton, the famous scientist, was frequently wrong, but he was right often enough to make notable contributions to the world. Suppose Sir Isaac had been stopped by such incidents as this: He had been seated

by his roaring fireplace, absorbed in thought. The heat became intense. He rang violently for a servant. Protesting that he was being roasted, Newton ordered removal of the grate. "Wouldn't it be better for you to move your chair?" the servant quietly suggested. "Upon my word," exclaimed Sir Isaac, "I never thought of that." Obviously he wasn't brilliant all the time.

There is the tale of the tussle Ralph Waldo Emerson and his son had with an obstinate calf. The Emersons wanted the calf in the barn and tugged and pulled. The calf spread out its legs and resisted stubbornly. A maid, observing that the great mind of Emerson seemed unequal to the situation, put her finger in the calf's mouth and backed into the barn with the calf sucking and following.

The negative-minded person makes mistakes and thereafter may make as few decisions as possible. The positive person brushes mistakes aside and goes on making his decisions, learning by experience to make fewer errors.

Testimony regarding the serious results of indecision is offered by Dr. Lydia Giberson, industrial psychiatrist of the Metropolitan Life Insurance Company. She has helped employees of many large corporations in attacking and solving their personal problems.

"Basically, worry has its roots in indecision," says Dr. Giberson. "We worry about money matters because we're uncertain as to just where we stand. We worry about uncompleted tasks because we can't decide which

one to tackle first. We worry about suspected illness because we can't bring ourselves to see a doctor. Chronic indecision reaches a climax in frustration. And the end-product of frustration is a nervous breakdown."

Persons suffering from nervous indecision to the point that they have virtually immobilized their will should have their family physician recommend a competent psychologist or psychiatrist to assist in a careful analysis of causes. There may well be deep-seated causes, and if these are revealed and explained, a cure may be effective.

Dr. Louis E. Bisch, New York psychiatrist and author, cites the case of a woman of his acquaintance who can never be sure that she has turned off the gas stove or unplugged the electric iron or toaster. Once the doubt arises in her mind she has to go back and verify.

"I was on my way to Philadelphia," this woman told him. "I began thinking of the apartment and finally, of course, the gas. I became increasingly anxious. By the time I reached Trenton I could see the house in flames with people jumping from the windows, all because of my carelessness. I simply had to leave the train and return to New York."

Dr. Bisch explains that thwarted wishing was responsible for the woman's indecision about gas stoves and electric appliances. "Note that all such apparatus can cause a fire," he said, "also the subject's imagining an actual fire. As you may have guessed already, she was a spinster. Fire almost invariably stands for love and sex. Here the sex instinct, unable to express itself, found a

vicarious wish outlet in playing with fire *mentally;* setting fire to a building instead of a man's heart. Inhibitory factors, of course, repressed the wish; the downward and upward pressures causing vacillation of emotion, the doubt and uncertainty, the inability to make up her mind."

For every complicated case such as the ones cited there are a multitude of indecisive folk who suffer from much milder fear or frustration-born doubts that balk decisions. They may have been overdominated by parents and teachers and others in childhood and may simply lack practice in making up their minds. With these latter, indecision has become a habit that can be broken by a bit of self-analysis and the practicing of a different habit.

If you are indecisive and plan to do something about it, you can take immediate comfort in the fact that indecision is not necessarily due to ignorance and slow thinking. On the contrary it is often thinking of so many things and consideration of so many doubts that result in the difficulty to reach and act on a simple decision. The more intelligent you are, the more you may be inclined to consider rapidly many factors before making a decision. If you were feeble-minded, you would have little or no difficulty, for you wouldn't be able to think of a variety of possible consequences. Your difficulty may be that you have acquired the habit of applying to a multitude of little, unimportant things the same serious consideration you might advisedly give to vital matters.

In every walk of life it is the man or the woman of decision who leads; and yet there is no magic in making decisions. The formula to follow is very simple. It is the formula used by the business executive, the army officer, the physician, the social leader, the neighbor next door, the politician, the butcher, the artist, the candlestick maker. But invariably the outstanding person in any field is one who has made a regular practice of using the simple formula in his daily life, using it positively, constructively.

The formula for making decisions is already yours. You have seen it operate. You have used it unconsciously on occasion or have used it consciously, but perhaps not regularly, until it is almost automatic. Your attention is called to it again. It is worth noting down on a card and carrying in the pocket or handbag as a reminder reference. With some slight variations it provides the base of decisions in all walks of life.

1. What are you trying to accomplish?
2. What are the pertinent facts?
3. What are the possible courses of action?
4. Which course of action will come closest to accomplishing your desire?
5. What are you going to do about it, and when?

This isn't merely the author's formula. It is a universal formula. It's yours if you want it. I have used it in making decisions for the founding and administration of several enterprises. I have used it successfully in helping others to solve their problems.

You may not deliberately use this five-point formula in making minor decisions, but you use part or all of it whether you realize it or not. But when you have a really important decision to make, it is well to use it thoroughly, even to the point of briefing on paper the answers to each of the questions. Let's consider these questions in more detail.

What are you trying to accomplish? If you don't answer this question quite specifically, you are certain to be adrift in a vague realm of uncertainty and can't come to any very logical conclusion. Success begins with definiteness of purpose. If you have a problem, you should define that problem as clearly as possible in your mind or on paper. Having defined the problem, just what is your purpose? What are you trying to accomplish? Just what is your objective? As you mull over this question, *keep your mind on your objective!* The further your mind strays from your objective, the more difficult and uncertain your decision will be. If your decision is of high importance to you and yours and your future and you have difficulty in crystallizing your objective, go to competent advisers for assistance in considering the problem. They may help you to gain a focus that is badly needed. But be sure you go to a *competent* adviser. Uncle Joe may be a grand and sympathetic person, but is he competent to advise on this particular question? Your family doctor may give sound advice on health problems but crazy counsel on finances or real estate.

What are the pertinent facts? Easy as this may seem, you should realize that, if you have only a part of the facts and some of these are faulty, your decision may well be a faulty one. It is not always possible to get *all* the facts, but you should fight for all the *available* facts. You can get them from interviews, from books, by writing letters to proper sources. You can't make a truly sound decision without adequate data. Facts exist and are true and subject to checking.

The corner grocer selling his property may state, "As a matter of fact I did a $75,000 business last year and made a net profit of $10,000." That is simply his statement. What is the fact? His books may show that the *facts* are he did a $50,000 business and lost his last prune. When you are gunning for facts, don't waste any shots at opinions, rumors, guesses. There are still people in this country who have the *opinion* that the world is *flat;* there are fine folk who don't hesitate to relay rumor and make sweeping guesses. What are the *facts* that give you the true picture? And whatever you do, park your emotions outside when you go in to examine facts. Emotions can snarl up a set of facts like the backlash of a line on a faulty reel.

What are the possible courses of action? You have decided what you want to accomplish. You have assembled the available pertinent facts. Now, as you consider your problem, you may jump to or deliberately reach the conclusion that there is only *one* course of action open. You may be right, but make sure that you have carefully con-

sidered the possible alternatives. There is usually more than one road leading to New York or Rome or your own particular land of heart's desire. One road may be more direct and the hardest; another may be longer but with more happiness to be had along the way. An hour, a day, or a week spent in outlining on paper the possible courses of action may save you later loss and expenditure of fruitless months or years.

What are you going to do about it? Now you have really come to the main point of the exercises. It is here that the negative-minded folk are so often lost by the wayside. You may reach a decision, but if you don't back it up with positive action, you might as well never have made any decision at all. And *when* are you going to take positive action? The matter of timing is vital. Perhaps your analysis dictates delay. But here is a warning signal. It is here that the procrastinators put off action and miss the boat because they are negatively afraid of decision and action. They make excuses for delay. They rationalize inaction. They are afraid of the cars. They are the negatives who trail instead of lead.

The foregoing program should be used deliberately and surely in making important decisions, but it isn't necessary for many minor decisions in our daily lives. A child and many an adult can put in five minutes deciding whether to have red pop or white. What does it really matter? The important thing at the moment is to take one or the other if pop is wanted.

Much of indecision is due to a faulty habit that can be corrected with practice. Many of the most decisive persons you know have simply acquired a habit of making up their minds quickly, particularly on unimportant matters. A city editor on a daily newspaper is forced each day to make scores and hundreds of quick decisions until it is an automatic process. A good executive is daily called upon to make decisions, and many of them quite automatically. He won't be correct all the time, but he will maintain a good batting average.

The one best way to learn to be decisive is to practice being decisive. Here are a few exercises to be practiced whenever the opportunity arises, and that is daily or many times daily:

Welcome every reasonable opportunity to say "Yes" instead of "No."

Grasp every possible opportunity to decide positively.

Instead of debating whether to take a walk or stay home by the fireside, decide immediately and abide by your decision.

Instead of pondering whether to serve chops or steak, make up your mind immediately. You'll have to make a decision anyhow. Why make it a ponderous problem?

When Pop is asked whether he would rather have cold roast or hash, he shouldn't pass the buck by saying "Either." He should make his choice and give the little woman a break.

You have a choice of three motion pictures for the evening? It is better to close your eyes and make an

immediate blind choice and be disappointed than to go on into a ten-minute quandary that *exercises* and makes stronger your inability to make up your mind.

The next time you buy a hat or a tie, weigh the choices rapidly, and make your selection in double-quick time. It is better to make minor mistakes than constantly rehearse indecision. There is no merit in dillydallying over most matters. Even in reading, the fast reader comprehends more than the slow reader. In my offices and probably in all offices the people who decide quickly and early when they want their vacation periods get the best times. The ones who can't make up their minds take what is left.

Search for little ways in your own daily life in which you can make a fast decision; make it; then act on it. Interrupt your deadly little routines. How about that letter to Aunt Sally—the one you have owed so long? Stop right here. Write it now, and you'll have done one little positive act that may make the next positive act easier.

Make a game of being decisive, and try to play it all day long. If you will do this steadily, you should gain a feeling of being rewarded and encouraged to continue until you, too, have acquired a more positive attitude and broken through the cobwebs of indecisiveness and procrastination.

5

Success Adores the Positive Attitude

THAT GLAMOUR GIRL of all careers—Success—has ever lavished her desirable charms on those who deliberately or instinctively have adopted the positive attitude. Success abhors the negative. Failure, however, with a natural affinity for the negative folk, has marked them for her very own.

Eliminating the sinecures of nepotism that have existed through the centuries, the positive men and women get the best positions almost always. Then, on the job, they get the best promotions and pay; or they graduate from the payroll and most effectively establish their own businesses.

Why is this so?

Because positive folk *know what they want.*

Because they prepare themselves to *earn what they want.*

Because they *ask for what they want and take positive action to get it.*

Because, if for reasons beyond their control they don't get what they deserve, they take positive steps to shape their careers so they do get their due in some other and more satisfactory situation.

The negatives of life get the leavings.

Why is this so?

Because the negative attitude holds them in thralldom. Oh, certainly, they get meal-ticket jobs. They are just positive enough to sustain life in a meager way, but there they rest content—or perhaps discontent. They mark time waiting for the passage of a year on the job to bring a possible arbitrary raise. Or they wait for their very positive leaders to negotiate a raise for them. Of course, it must be admitted that in a way the negative folk really get what they want—the leavings.

It isn't simply a *theory* that the negative attitude holds employees back. It is a *fact,* established by carefully conducted researches, that only 10 or 15 per cent of employees even *want to be promoted.* Investigation reveals this is due to a negative fear that they wouldn't make good and a negative distaste for responsibility. In my book, *Make the Most of Your Life,* are detailed studies showing that factors within the control of almost anyone are chiefly responsible for the failures in business—negative factors of personality and attitude with which negative-minded persons are enslaved.

Here are some of the *negative red lights* which it behooves anyone to observe carefully unless he is willing to settle for failure. These red lights have been observed

by executives and personnel people in a wide range of activities. Some of these lights are pointed out by individuals who have examined themselves and noted their weaknesses—but even then were so enmeshed in the negative viewpoint they didn't stir themselves out of their ruts.

The red lights that halt careers:

Noncooperation, plain ordinary mulishness
Absenteeism, just can't be bothered being on the job
Troublemaking, vicious gossip, stupid obstruction
Carelessness
Disagreeableness
Plain loafing
Too easygoing
Quick temper and generally poor self-control
Vagueness of objective
Too impulsive, tending to jump before looking
Failure to follow through with duties
Impatient
Unduly sensitive
Very easily discouraged
Tactless
Lacking in confidence
Little pride in work or accomplishment
Too critical
Procrastinating
Easily swayed
Talks too much or too little
Little or no initiative
Little or no enthusiasm

Surveys of many thousands of employees show that only a tiny per cent of those who are discharged and only a very small per cent of those who fail to attain advancement are handicapped by lack of an adequate initial working skill. They are fired and halted early in their careers because of one or more of the negative characteristics noted above. Countless thousands would avoid being discharged and would advance in their jobs if they were only willing to adopt a more positive attitude.

New York University recently published a booklet that undertakes to give young people an understanding of the qualifications demanded in the business world, the preparation needed, and the fields open to them. Four necessary qualifications, all of which *can be acquired,* are ability to get along with others, industry, willingness to accept responsibility, and alertness.

All four of these qualifications are necessary, however. Two or three of them are not enough. Some years ago I analyzed a failing business that was under the operating management of one of the most lovable personalities I have ever encountered. He got along famously with people, and there are studies that show that some 85 per cent of success is due to personality qualities and 15 per cent to ability. This man rated almost 100 per cent on personality and almost zero on ability. He proved to be a failure. There are many like the personality boy who is tops in personality and ability to get along with others. He has the requisite industry if you misinterpret *activity* for industry. He not only accepts responsibility; he

makes claims to greater responsibility than he can possibly handle, to the point where the office girls laugh at his arrogation. He appears to be Johnny on the spot in the realm of alertness but is not alert enough to do well the clerical duties assigned to him.

The qualifications listed are all positive, and yet they are too frequently traded for negative attitudes. As an executive I have frequently had the experience of flat refusal of assistants to take over full responsibility of a department with much better pay. It is a common experience in almost any office that minor employees will shy away from advanced training that would qualify them for more valuable jobs.

The records of every profession and industry are filled with real-life illustrations of the positive attitude at work.

There is the instance of a seventeen-year-old lad named Ernest E. Norris who had to quit school and go to work. He wanted to get into railroading. He decided that the best way open to him was to learn telegraphy. He persuaded a telegrapher to teach him the Morse code and the details of the work. He read newspapers, watching for an opening. He noted the suicide of a telegraph operator at Arlington Heights, Illinois. Young Norris wrote to the station agent, asking for the job, and got it. He got it because he had prepared himself for it. Using the same positive attitude, he became president of the Southern Railway System.

When a financial panic ruined his father's business,

Charles R. Hook got a job as an office boy at $12 a week. He took correspondence courses in engineering. He got a job working in a rolling mill and stayed after hours to learn all phases of the operation he could absorb. He absorbed plenty. He became chairman of the board of Armco Steel Company.

William A. Patterson had to leave school when he was only fifteen. He got a job with the Wells Fargo Express Company at $25 per month. He was a positive-minded kid. He went to night school for thirteen years. He became paying teller and then vice-president and then president of the United Air Lines.

A fifteen-year-old lad named David Sarnoff had to work to help his widowed mother. He bought a code book for two dollars and acquired a telegraph key and practiced in his room during his spare time. He carried a dictionary to learn the meaning of words. He educated himself and became head of the vast Radio Corporation of America.

At the age of twelve, a New York lad took a $3-a-week office boy's job to help support his mother. The job was with the Sprague Works of General Electric Co., which was then only seven years old. The kid went to night school. Later he took correspondence courses that gave him the equivalent of a technical college education. This positive-minded youth made himself president of General Electric, which provides jobs for 200,000 and digs up dividends for 250,000 stockholders. His name is Charles E. Wilson.

Mr. Wilson observes, with a genial smile, "People who fail to achieve what they want in life don't want it badly enough to do the hard work. There just ain't no golden chariot to take them there."

The pseudo sophisticate says, "All that is Horatio Alger stuff—it's outdated." Outdated? The Horatio Alger stuff is working steadily *today* in every walk of life just as positively as ever. And, anyway, what's wrong with the principle of strive and succeed, the principle that underlies all progress ever achieved in America?

The foregoing illustrations of the positive attitude at work are selected deliberately from the experience of a multitude of individuals who without the great benefits of college education have reached a point where they have virtually armies of college graduates subordinate to them. They will have more such subordinates in the future if we are to accept the *Fortune* poll of the graduating class of 1949, which will eventually be recognized as the most significant story of that year—more important even than the story of the Russian mastery of atomic explosion.

That portentous *Fortune* survey revealed that 1,200 colleges had graduated 150,000 men, 70 per cent of them veterans, 30 per cent of them married, and 98 per cent of them afraid to venture, obsessed with a yearning for "security," but lacking the conviction that the only dependable security is that which they can develop within themselves.

These men, a majority of whom have been in uniform,

and many of whom courageously faced tanks and machine guns, made it perfectly clear in the *Fortune* survey that there is one thing they definitely do not want. They don't want and don't intend to take a chance. Only 2 per cent of these seniors from whom tomorrow's leaders should come have any intention of going into business for themselves. They want jobs with big corporations and the promise of a pension at the end of the line. There was a dearth of evidence that this great group going into big business has any idea of using that experience for a later venture of their own.

There are students who believe that this lack of enterprise is due to the fact that these men were first rocked in the cradle of the home, later spent years in service, where they were told what to eat and wear and when to get up in the morning, and then were handed college educations on a platter. They have come to like too well being provided for by others. They love the cradle.

They are going to make the plums of the future easy picking for the minority who fully develop their own positive attitude of mind.

What does the general who commanded 70 per cent of these graduates think of "safety-first" dreams of security? General of the Army Dwight D. Eisenhower told us what he thinks about it when he addressed an incoming class of students at Columbia University.

"In these days and times when we hear so much of security," said the general, "security for everything we do, to make sure that we shall never be cold or out in the

rain or never be hungry I must tell you that you have come to the wrong place if you are seeking complete fulfillment of any ambition that deals with perfect security. In fact, *I am quite certain that the human being could not continue to exist if he had perfect security.* Life is certainly worth while only as it calls for struggle for worthy causes, and there is no struggle in perfect security.

"I hope that by the end of the year and by the end of your course the word 'opportunity' will be one that you will nail to the masthead of your lifetime flag and follow it forever."

Another fine mind of the day that believes there is an overemphasis on security to the point of disaster is Dr. Vannevar Bush, wartime head of the Office of Scientific Research and Development.

"There is no such thing as absolute security," Dr. Bush declares. "In this uncertain and complex world there is no workable security without the willingness and courage to take risks.

"We can hope to protect ourselves only if our people maintain and develop their imagination and initiative and are willing and able to take chances."

How now, class of 1949? Where are the positive willingness and courage to take risks? But these college boys are not alone. Clifford Jurgensen of the Minneapolis Gas Company analyzed 3,723 applications for jobs and found that of ten items the applicants ranked job security at the top of the list. Not pay. Not chance to achieve.

But security! Of course it would be stupid not to want a measure of security, but when that desire is wrapped up with negative and passive attitudes, the spirit of a man or woman is in hobbles and attainment is made more difficult.

True, the records of failure in new business are appalling, but they have always been discouraging. Obviously all people cannot very well go into their own enterprises, or the great corporations would be stripped. But the contention is that the basic attitude of the class of 1949 is negative and shocking; and unless there is a change to positive thinking, a great mass of these prime young men are going to be caught in the backwash of business and industry. And a few years hence they will regret deeply their "sure-thing" attitude that kept them out of preparation for their own projects and also kept them from the advancement that could be theirs with a more positive approach.

Contrast the sure-thing, security-first approach with Elmer Wheeler's story of three young men who first met during the war when they worked on the atomic project at Pasco, Washington. "When their job there was finished," says Wheeler, "they started some 'chain reaction thinking' that has made them successful businessmen.

"Tony Rupert had studied Business Administration at the University of Minnesota. John Raby had been a millwright and had had experience with machines and tools. Herb Osborn had had experience in machine shops and

had been supervisor of the machine shop at the atomic project.

"The time came when their job was completed for the government, and like thousands of others they asked themselves, 'What'll I do now?' First they did some thinking. Because of their individual experience and skills, the three were ideally suited to operate a machine and tool business of their own. Many people go this far. But these fellows went further. They had the courage, and the faith in our system of business, to take the plunge. They had little money, so they built their shop themselves. They've had their ups and downs. But persistence has seen them through. In addition to a flourishing shop business they manufacture and sell an all-welded house trailer that is getting quite a reputation on the West Coast. Their success secrets are good ones. They didn't rush in blindly. First they sized themselves up, 'evaluated' the situation, and deliberated carefully as to what they could do best. But they didn't stop with planning, either. Once they had their plan—they began immediately putting it into action—in the best way they could at the time, not waiting for conditions to be 'just right.' "

It is not the fault of the "times," it's not lack of capital, it's not lack of an arm or leg or eye or college degree—it is primarily the lack of the positive attitude that makes career cripples. The three men who made the trailer had positive minds and followed the positive technique to

establish themselves in business. If they had been negative, they could have dreamed up a score of negative reasons as to why they shouldn't and couldn't and wouldn't have a chance. They would never have got started. It was ever thus. The best fruits are labeled for the positive only. The culls are marked for the negative.

In a recent discussion, a negative neighbor expounded at length on the impossibility of anyone in these times having a chance as of old to establish a business without a large amount of capital. He held forth on the fact that, despite lip service to the contrary, the government makes it exceedingly difficult for a small business to get on its feet and then takes huge bites out of the winnings if the business does weather the "times." He held forth for an hour explaining how small business can't be established today without large capital and doesn't have a chance to become big business any more. Many of his statements were true enough of today, just as they would have been true a hundred years ago. It is more difficult to make headway today, but it is not impossible. The positive mind takes the negative factors into consideration, but it *stresses* the positive factors and, with the strength of the positive approach, overcomes the negatives.

Watch the positive approach at work with Richard Noison Harris. He was graduated from Yale in 1936—scarcely the old days. Harris could have taken the easy way of nepotism and taken a good job in his father's

woolen business. But he had a positive trend of mind and preferred to prove that he could stand on his own feet without benefit of his papa's payroll.

With the small sum of $5,000, which he borrowed, he purchased a beauty-supply business in Cleveland. He noted that permanent waves required very expensive machinery and high costs to the customers. He set to work to develop a home system whereby women could wave their hair at a huge saving. There were many others trying to do the same thing without any great success, but that didn't knock the positive out of Harris. He produced a 25-cent home wave kit, but it didn't move from the counters very well, and so he improved the kit and the package and increased the price to a figure that still permitted a woman to make a great saving. Now the negative individual would say you couldn't put that over without heavy financing. But in 1944 with just $50 (yes, fifty) for test cooperative advertising the Toni Home Permanent was offered to the public. You know about it. Which girl has the Toni? You might also ask which man has the positive attitude. Millions of women decided that they would be the ones with the Toni. In four years Harris sold his company to the Gillette Safety Razor Company for $20,000,000.

The Toni incident is spectacular, but it is current, and to a lesser extent other businesses are being founded every month by men and women who know that success adores the positive attitude. In little more than a decade this author has been involved in establishing a half-

dozen successful business enterprises—all of them with shoestring financing—and he knows of many who have done the same. For instance, there is Carl F. Morlet who, as a junior executive in an Atlanta bank, decided there should be a better rack for booklets displayed on the counters. He developed an adjustable plastic rack that captured the fancy of other bankers, and within two years Morlet was engaged in his profitable business, supplying the demand.

For many years it has been part of my business to indulge in the fascinating analysis of businesses and the personalities who operate them. Without one single exception, successful business results from the power released by the positive attitude of mind. With scarcely a single exception the failures analyzed have been dominated by the negative attitude. I have yet to find an outstandingly successful individual who has the negative outlook. I have yet to find a failure who had positive qualities overweighing the negative. I have yet to find even one top executive or personnel man or woman who doesn't agree with these findings.

Success adores the positive.

6

Turn Handicaps into Assets

PERHAPS YOU HAVE told yourself that these matters of decisiveness and positive action are all very well if one doesn't start out chained down by various handicaps. Handicaps might be expected to cancel the power of the positive, but on the contrary they frequently increase its development. We have dramatic proof of this on all sides of us. This proof is to be found wherever you have handicapped boys and girls or men and women—all of us who in one degree or another are handicapped either organically or functionally. We who are handicapped, and we all are, should be everlastingly grateful for our handicaps, for these disabilities, when met and overcome by the positive attitude, may be directly responsible for whatever success we achieve in life. Link the true positive attitude to an actual handicap, and it is almost axiomatic that success must result as surely as the glory of the sun succeeds the gloom of the night.

Perhaps it seems Pollyanna-ish or even brutal to main-

tain that we should be grateful for our handicaps, but if you will accept this concept for only a few minutes, you must be convinced. There are, of course, a multitude of handicapped persons who are only semipositive in their approach to their problems. They will find a way to correct a fault or effect a balance and stop right there. But for each of them there is another who, in fighting to overcome his handicap, will go on positively and achieve a point of what the psychologists call *overcompensation.* They go on to victories that might never, under more fortunate circumstances, have been theirs. A handicap of itself does not hand you a gift package of success, but any handicap that stimulates cultivation of the positive attitude will, because of that attitude, deliver a sweepstakes prize. There is good reason to believe that there is scarcely a handicap that is worse than negative thinking.

Let me tell you the stories of Harry Doehla and John Doe to illustrate the point. They are real characters, but you will understand why I don't more definitely identify John Doe. The two, as young men, were badly crippled by rheumatic fever—arms, hands, legs, twisted as though in vises. People felt sorry for them and their families. John felt very sorry for himself and never learned how to shed his negative outlook. He became a querulous invalid, a physical, financial, and emotional burden on his family, living an unhappy, unproductive life for more than thirty years. He hurt everything with which he came in touch. Naturally I won't identify him.

I have prevailed upon my friend of long standing, Harry Doehla, however, to let me tell the story of his million-dollar handicap for the help it may bring to others. Harry was the son of an $8-a-week weaver when rheumatic fever struck just after his graduation from high school. Gone were his plans to work his way through college and specialize in chemistry. Gone was the modest security of the Doehla home, in which the boy had to be carried about like a babe in arms when not in his wheel chair. For five terrible years pain racked his body, and searing thoughts raced in circles in his brain.

A flash of pain. "Why does this have to happen to me?"

A new complication, and a beastly diet is required. "It isn't fair that others should have strength and mobility and I must be confined this way year after year."

More pain. "What did I do to deserve this? It isn't fair. Why? Why? Why?"

There was great loneliness, since both father and mother had to go out to work for meager wages to keep him idle in his wheel chair. Why? Why? Why? Bitterness and hatred were branding his very soul. Then one painful, lonely day, a strange thing happened to Harry Doehla. He didn't quite realize what was going on. His parents saw no change that night. But there was a subtle change within Harry Doehla. A revolutionary process was begun. A miracle had occurred. He had stumbled onto a positive attitude toward his problem.

"The questions I've been asking are doing no good for me or anyone," he admitted to himself. "All these ques-

tions are useless. What is the question for me to ask?" That broke the negative vise in which he had been pressed. He was beginning to make a positive approach, and other questions followed. "How can I, crippled, and chauffeur to a wheel chair, be of use to others? What can I do where I am and under these circumstances to be of some use to others? What can I do now to make some money and share the burden?" Now, those were questions calling for positive answers, positive decision, and positive action.

Scores of possibilities flashed through his mind. One by one they were rejected as he passed on, seeking more feasible projects. He tried some things, and they didn't work out well, but he was making positive efforts to do something about his situation. Finally—to make it brief—without any training or special skill he began coloring post cards. He sold some of them, but the pay was small for many hours of work, day in and day out—$800 a year. He worked out a plan to buy finished cards and sell them by mail. His plan expanded so that now there are thousands who sell his cards. He has a million-dollar business.

A few days ago I had one of my frequent and cherished long visits with Harry Doehla. He holds court in his home at Fitchburg, Massachusetts, and in Florida, but more often he has his pilot fly his private airplane to New York. I sat in his artistically decorated, privately owned home in the fashionable and comfortable Hampshire House. I looked down from his thirtieth floor residence into Central Park. Harry moved about easily in his

light chair. Telephones jangled until he had them stopped. They interfered with his play of ideas and brilliant conversation. I consider him one of the best educated men I have ever met. He personally manages his fortune and business. He has a thousand interests and a multitude of friends. "Doug," he said, "I want to show you something." He wheeled over to an electric organ, almost lost in a corner of the spacious room. His music was beautiful. He can reach the pedals with a technique he has worked out despite his difficulties, and he manages the keyboard skillfully. He isn't ready for Carnegie Hall, but Harry and his positive attitude are doing all right. How now, John Doe?

The Harry Doehlas of this life succeed because of their handicaps—not in spite of them. You would be hard put to it to point out anyone in the upper reaches of accomplishment who hasn't had one or more handicaps. As a matter of fact, a great mass of people are handicapped. You see them marching ahead and are blinded by what they accomplish and perhaps overlook the blocks that were thrown in their way. A simple dip into statistics makes clear the multiple handicaps we suffer as a people. The American Medical Association reports there are 16,000,000 who are among the deaf or hard of hearing alone. There are millions suffering from other physical disabilities; many millions with mental disability; many millions handicapped by feelings of inferiority; other millions bowing under less serious burdens. And despite these infirmities, the positive-minded

ones rise above the commonplace while the negative thinkers, those with negative hearts, join the ranks of the ineffectual whiners. It has always been so. The pages of history are studded with the names of the handicapped who won out because of their difficulties. For every one of the outstanding, there are the individuals of our own acquaintance, lesser known, perhaps, but just as valorous.

Test your own recollection of some of the valorous handicapped who attained greatness. Listed below are names of persons who could well have led fruitless lives, complaining that outrageous fortune had made it impossible for them to give something to life. Can you name their handicaps?

	The Handicap
1. Julius Caesar	.....
2. Charles Darwin	.....
3. Lord Nelson	.....
4. John Keats	.....
5. Ulysses S. Grant	.....
6. Ludwig van Beethoven	.....
7. Lord Byron	.....
8. Thomas A. Edison	.....
9. Edgar Allan Poe	.....
10. John Milton	.....
11. Demosthenes	.....
12. Charles Steinmetz	.....
13. Elizabeth Barrett Browning	.....
14. Peter Stuyvesant	.....
15. Alexander Pope	.....
16. Robert Louis Stevenson	.....
17. Franklin D. Roosevelt	.....

The list could go on and overflow a Manhattan telephone directory. The handicaps of the above list are as follows: (1) epilepsy; (2) invalidism; (3) one eye; (4) tuberculosis; (5) throat cancer; (6) deafness; (7) clubfoot; (8) deafness from boyhood; (9) psychoneurosis; (10) blindness from middle age; (11) stammering, inarticulateness; (12) hunchback; (13) invalidism; (14) wooden leg; (15) hunchback; (16) tuberculosis; (17) infantile paralysis.

So these are outstanding cases of handicaps overcome by men and women who had the positive attitude. How about the current crop? The files of the Veterans Administration are filled with instances of men who have rebuilt their lives despite devastating physical damage.

There is the case of Bob Allman. Read a brief sketch of his recent record at the University of Pennsylvania, and if you don't recall his handicaps, make a guess at what was "holding him back." He was star performer on the university wrestling team—won forty-four bouts, lost twelve. He won the outstanding award as "that member of the senior class who most closely approaches the ideal University of Pennsylvania athlete." The award was based on personality, character, athletic prowess, scholarship. He made Phi Beta Kappa for scholarship, the Sphinx Society of campus leaders, etc. The handicaps of this popular wrestling scholar? Well, he was operated upon for rib separation, had a badly infected elbow and a wrenched knee.

And then, too, Bob Allman is blind!

How are you doing with your handicap?

Cripples under Coach Von Elling at New York University learned how to jump the hurdles. He had a boy crippled by infantile paralysis clear the bar at five feet nine inches and moved it higher. Ever try that without paralysis? Better be careful and try it at three feet first.

How are we all doing with our own handicaps?

Were you one of the many who laughed at and sang the praises of the book and play *Life with Father*? Clarence Day tied a pencil to his fingers in order to write it. His fingers had been crippled by exposure in the Spanish-American War.

And how is *your* handicap, today?

Handicaps don't stop the positive-minded. They can hold back only the negatives of life.

Have you been handicapped by lack of money, lack of formal schooling, lack of time, lack of various desirable things, or just plain lack of the positive attitude?

Ten-year-old Ethelwynne Kingsbury was swinging as high as she could in the hammock. She fell out. She was paralyzed from the waist down. Her mother made a modest living as a practical nurse and had to leave the child alone during the day. The lass studied at home with special lessons and was graduated from high school with high honors. A Minneapolis business college wouldn't admit her because it was believed her handicap wouldn't permit her to earn a living. She turned up at the school however and later became secretary to its president.

You can't stop a positive person. Ethelwynne wanted to be a singer. With her secretarial earnings she took

training and won a Columbia Broadcasting System singing contest. She had fine earning capacity on the radio networks. She became business manager for the pianist, Countess Helena Morsztyn, and president of the Minnesota Federation of Music Clubs.

"My first step," Ethelwynne Kingsbury explains, "was to realize that one of the worst things I could do was to invite or even expect special consideration because of my handicap—there is nothing so crippling as self-pity."

The positive attitude can always banish self-pity, which is the infiltrating fifth column of negative thinking.

The cases cited here are not carefully selected instances. There are tens of thousands of individuals to choose from. For instance you could select any one of the 700 handicapped workers studied in the Western Electric Company. One day the company executives decided to study the work of the 700 handicapped as compared with 700 who had no apparent impairments, all 1,400 doing the same kind of work. The work of all was scored on the basis of rate of production, labor turnover, and absenteeism. On each of the three counts the handicapped were superior to the unimpaired!

When one considers what the uneducated and physically handicapped accomplish through their positive approach to their problems, it is difficult to give much sympathy to the many who wail, "Oh, but I never had a chance at a good education. If I had been able to go to college, I'd set the world on fire." Yeah? What are

they waiting for? A considerable percentage of the men and women listed in *Who's Who in America* never had the advantages of a formal college education, but they educated themselves. Not long ago B. C. Forbes studied the careers of the fifty outstanding business executives in America. About half had never had a college education. The great majority of the branch managers of the Bell Telephone Company never moved the tassel of a mortarboard from right to left, signifying the award of a college degree. Bob Devine ran a truck and operated a small automobile repair shop. He had no college education. He married. He became a New York City detective. He studied nights and enrolled in New York University. In June, 1949, he received his Master of Laws degree. Raphael Demos, a Greek immigrant who worked his way as a janitor to his Harvard Ph.D., holds Harvard's Alford professorship of natural religion, moral philosophy, and civil polity.

Men and women without arms, without legs, without eyesight, without formal education, without inherited wealth and position, without the advantages of the more basically favored are constantly attaining desirable heights of achievement. They outstrip fortune's favorites *because* of their handicaps—if they have the positive attitude.

The majority of people are vague about what they really want to do when it comes to selecting a vocation. The majority never really find out what they are best fitted to do. They drift. They are positive enough to keep

from starving but sail without compass or rudder. In contrast, the handicapped, faced by sheer limitations, analyze their situations and take the positive approach to develop their highest abilities under the circumstances. The negative folk invariably make way for them in business and professions and in *all* areas of life.

7

We All Crave Social Acceptance

FAR MORE IMPORTANT than the use of the positive attitude in attainment of material success is its application to the satisfaction of three of man's most deep-seated needs. Gratification of these hungers needs the positive approach. Assuming the obvious need for food, drink, shelter, and the desirability of spiritual faith, three indispensable requirements of man, as identified by psychologists, are these:

1. The need for social acceptance. Each of us has a desperate demand for acceptance by the group whose good opinion we cherish. We must be insiders of the group. We must belong. The most terrible of fates is exile. What price a great fortune if we are ostracized?

2. The need for a satisfactory love life. Acceptance in the group is not adequate. Each man and woman yearns to be all-important to just one individual. Each man craves a place in the heart of one woman that no

other man can take. Each woman wants to be indispensable to one man.

3. The need for a satisfied ego impulse. Every person wants group or social acceptance, to reign supreme in the heart of one individual, but that is not enough. Each must have an individual reason for existence. Each must feel that he or she stands out from the group as an individual in his or her own right. We all long to be *important individuals.*

These three needs must be gratified if we are to have a happy, satisfactory way of life, and they can best be achieved by positive approaches available to all. The needs for a satisfactory love life and a satisfied ego impulse will be dealt with in later chapters. Let us consider here the need for social acceptance.

One of the most dramatic demonstrations of the craving for social acceptance was the phenomenal demand for Dale Carnegie's book *How to Win Friends and Influence People.* Sophisticates scoffed at this book—but bought it and studied it and profited by it. Millions of sincere men and women, young and old, have studied that book in dozens of languages all over the world.

Not long ago I was interviewed on a radio program by Ted Malone. Passing mention was made of a "Seven Day Plan for Winning Friends" that I had described in *Make the Most of Your Life.* Soon the telephones were ringing, and postmen began dumping sacks of mail in Ted Malone's offices. That casual mention on his program brought thousands of requests for the

friend-winning plan. Counting of the post cards, letters, and telegrams stopped after 23,000 requests had been received, but they kept coming weeks after the broadcast. You aren't alone in your hunger for social acceptance. And you won't be alone if you utilize the direct approach to attain such acceptance.

You may resent this, but regardless of how lovable you think you are, regardless of the station to which you feel you belong, *you are almost exactly where you now belong socially.* If you don't like your present degree of social acceptance, you can change it by positive planning and positive action but right now you are where you asked to be.

If you are lonely and "haven't a friend in the world," it is because you are negative and careless. If your group is restricted to a casual acquaintance or two from the office, someone from the apartment across the hall, someone you met on train or bus, it is your own acceptance of an unnecessary situation. If you run with a gin- and dance-crazed group—it's a group of your own acceptance. No doubt you have read of the Collier brothers, who shut themselves away in a littered home in New York, or the case of a woman in almost any large city, who shuts herself in a hotel room for years, accepting food only through half-opened doors. These are extreme cases of negative retreat, but no one forced these people into seclusion—they chose it, accepted it, no doubt nursing their frustrations, and at the same

time they hungered within for a social acceptance they never learned how to achieve.

Two newcomers enter an office. Soon one has a lot of companionship because of positive, friend-winning qualities. The other may be eating alone, going to the theater alone, or associating with a few other stray social rejects. You have all seen new families enter your community. Some become active and are warmly welcomed; others live on for months or even years with their names scarcely known to their neighbors. There you have positive- or negative-minded families in action, and yet each has the same fundamental yearnings for acceptance by the group.

Thyra Samter Winslow, widely known for her writing and radio work, has told us of her experience with positive action in finding a congenial group and placing herself where she belonged.

She was a greatly dissatisfied young woman in a small Southern town. She complained to her grandmother that the people there were "narrow-minded, stupid, uninteresting; they were dull; they lacked ambition; they didn't understand." She wasn't sure what she wanted them to understand. She didn't realize her own attitude prompted her appraisal. Her grandmother tried to show her that her fellow townsfolk were nice people, living well in their own homes and doing useful work. But that was not enough for the young woman. She airily announced they weren't her kind of people.

She was going to New York and become a writer and belong to a group of brilliant writers, artists, and such.

Now, Miss Winslow was taking positive action, but she was all mixed up. She found a group in which she admits she then belonged—a group of "foolish young people with half-formed ideas. Too radical. Too unconventional. Too Bohemian. Ill bred. Bad mannered. With not much talent and not much ambition. Just a restless, badly adjusted group of half-baked writers, artists, and actors, without any worth-while ideas to substitute for those they had rebelled against."

When she realized what had happened to her and began to see herself and her friends in a true light, she began breaking away from the old group. She used positive discrimination in her selection of associates. She found that in New York as anywhere else there were people she truly wanted to know—fine young people who were eager to know her, too, when she had something worth while to offer in exchange. Then it was that through her own control she gradually reached her present status of friendship with distinguished playwrights, writers, and actors and others who make real contributions to life.

True, one can't simply select a group of famous people and become one of them. But one can select kindred spirits in office and home community and church and elsewhere. You can refuse to remain content with an accidentally acquired group and can constantly search for those who are going the way you want to go.

You can reach out positively to broaden your acquaintance, just as others have done. There is no secret about it.

If you are completely satisfied with your degree of social acceptance, this chapter is not for you except as it may give you a sharper understanding of the needs of others. But if you want to take positive steps toward broadening and deepening your friend-making qualities, you will find here a program designed to get very beneficial results. If your inclination is to side-step the positive action that will be proposed, the chances are that you are negative-minded and determined to stay that way.

Some persons are extremely self-centered and not much interested in what others do or say except as it is closely related to them. Others are quite social-minded and considerate of the group to which they belong. But most people are a mixture of self-centered and social-minded tendencies; some are well balanced and some are lopsided as regards these two types. If you are to make the positive approach, it is important that you discover your own balance or lack of it.

There is a definite connection between social-mindedness and friendship. A self-centered person is usually unpopular because he is customarily negative, argumentative, stubborn, uncooperative, difficult to get along with, and inclined to strut. The social-minded and socially approved person is more friendly, cooperative, easy to get along with, and reasonably modest.

The latter attracts warmer and more numerous friendships, has a more welcome place in the group, and tends to be the more positive type of individual.

Test your social-approval qualities:

	Yes	No
1. Is it rather easy for you to make new friends?	....	....
2. Do you feel quite at ease at and help to enliven the functions you attend?	....	....
3. Do you consistently refrain from making comments about others you wouldn't make to their faces?	....	....
4. Do you smoothly and almost always avoid arguments?	....	....
5. Are you quick to show real interest in things your friends are enthusiastic about?	....	....
6. Do you mention and otherwise suitably acknowledge anniversaries and special events that are important to those you know?	....	....
7. Are you with reasonable frequency invited to places where both men and women are present?	....	....
8. Do you belong to as many clubs and other community groups as you feel you should?	....	....
9. Do you welcome and sometimes make the opportunity to mention to others the good points and accomplishments of your acquaintances and friends?	....	....
10. If you become involved in an argument, do		

	Yes	No
you keep your temper and seriously try to see clearly the other's point of view?	....	....
11. Are you chatty, talkative, carrying your full share of the conversation?	....	....
12. Are you fully as active as you should be in your clubs and other organizations?	....	....
13. Do you patiently and tolerantly make fair allowances for others' idiosyncrasies and varying moods?	....	....
14. Do you have enough friends to satisfy you?	....	....
15. Are you comfortably at ease in mixed groups of men and women?	....	....
16. Do you request the opinions and advice of your friends and others?	....	....
17. Even though somewhat inconvenienced, do you often go out of your way to grant favors?	....	....
18. Do you invariably do what you promise to do?		
19. Do you express approval of the acts, children, possessions, and activities of your friends?	....	....
20. Do you consistently avoid use of sarcasm and belittling statements?	....	....
21. Are you confident you are generally liked by the opposite sex?	....	....
22. Do you avoid offering criticism as you would avoid the plague?	....	....
23. Do you keep your complaints and prejudices to yourself?	....	....

	Yes	No
24. Do you frequently take the first step to follow up and renew an acquaintance with someone you feel you would like to know better?	....	....
25. Do you take the lead in suggesting to friends activities you feel you would both or all enjoy?	....	....
26. Do you welcome sympathetically but consistently refrain from prying into intimacies revealed by others?	....	....
27. Are you usually cheerful, and, when not, do you refrain from foisting your blues or self-pity on others?	....	....
28. Are you very careful never to impose on or take for granted the friendship of others?	....	....
29. When you like 'em, do you tell them so by word or act or attitude or all three?	....	....
30. Are you fully aware of and guided by the knowledge that others are just as ravenous for appreciation as you are—appreciation that is *expressed* and not left to be taken for granted?	....	....
31. Do you frequently take the initiative in suggesting the theater, a party, an expedition?	....	....
32. Are you the first or one of the first in your group to introduce some new activity?	....	....
33. Are you quicker than most with laughter and the introduction of a good joke?	....	....
34. Are you rather daring in acceptance of		

	Yes	No
changes, new activities, new interests, the unusual?	....	....
35. Are you one of the first to take steps to put life into a party, start things, keep them rolling?	....	....
36. Are you quick to volunteer to perform little services for others?	....	....
37. Do you volunteer for or quickly accept membership on committees?	....	....
38. Are you *downright enthusiastic* in support of group activities—not simply placidly receptive and mildly cooperative?	....	....
39. Are you inclined to be a bit bolder than your associates, readier to take a chance?	....	....
40. Are you first, or one of the first, to speak up in meetings of organizations or informal groups?	....	....

The number of your affirmative answers is indicative of the degree of social approval you have won. Absolute scientific accuracy cannot be claimed for such tests, but the questions are based on the painstaking laboratory findings and analyses of social qualities by psychologists and other specialists in the study of human relations.

If you have as many as eighteen negative answers, you may be just getting by. You may be something of a leader, but even so you aren't very popular and have very few warm friends and a more limited group of interested associates than is desirable. If your nega-

tive answers are as few as ten, you are to be congratulated.

The man or woman possessed of the positive attitude will study carefully any negative answers and take steps to change them to the affirmative. They will also review their affirmative answers and plan ways and means of making them even more definitely accurate responses.

Warning: If by any chance you checked "Yes" to as many as thirty of the questions and do not feel that you have fairly adequate social acceptance, you have probably been too generous with yourself or have very weak support for your affirmative checking.

What makes one individual a popular social success and another a nonentity and social failure? Hundreds of books and thousands of articles in consideration of this question have been published. Almost invariably these studies point out the desirability of a welcoming, kind, nonantagonistic, friendly attitude but stop short of explaining clearly why a boy or girl, man or woman can have these attributes and still be on the outside looking in and not very popular in the group. It remained for Dr. Merle E. Bonney, psychologist of North Texas State College at Denton, to make what this author believes to be the most important contribution of a generation to the consideration of what makes a person socially acceptable.

Dr. Bonney devoted more than six years to a scientifically methodical study of personality traits of socially

successful and unsuccessful subjects. His studies reveal that you can follow the old copybook formulas and be caught in the doldrums of social acceptance unless your group rates you *high on the aggressive and positive traits of personality.*

"It stands out clearly that in order to win friends a person must be more than friendly," declares Dr. Bonney as reported by Dr. Albert Edward Wiggam in his notable study, *The New Techniques of Happiness.* "The old saying, 'If you would have friends, be one,' is only half truth. Some of the most friendly subjects in my study have been rejected by their associates.

"By friendly, I mean they are generous, kind, helpful, anxious to please, courteous, thoughtful of others, and generally nice people. The trouble, both with such children and with *adults,* is that they are *not strong personalities.* In other words, a person to be popular must make himself *count in a group.*

"I have found in my studies that a person is well accepted much more because of what he is and does in the way of making a contribution to the group, than because of one or more of the traits usually considered necessary for winning friends. Even if he has a moderate amount of obnoxious traits, such as being bossy or untidy, he may be the most popular member of his group if he has strong, aggressive traits which contribute to group success.

"Instead of generalities," continues Dr. Bonney, "let us take two of my children to illustrate what I mean.

First is a boy whom we shall call Donald, with an I.Q. of only 80. Donald probably cannot go through high school, but I will wager he will be a personal success in life.

"He has a very poor school record, yet for two successive years he has been in my highest group of children for popularity. True, he is cheerful and friendly, but this is only half the story. *It is never more than half the story of popularity and social success.*

"The other half is that he is constantly watching for opportunities to be of service to his group. He pulls the curtains for the class play; he runs errands; he looks after the classroom pets; he does fairly well for his team on the playground; and he often has some useful suggestions for solving the practical problems of the group.

"Furthermore, Donald does his best to influence other children to play fair, to keep quiet during programs, and to live up to good standards. He has a pleasing personality, but he also has integrity, and makes a contribution to group welfare.

"Turning now to a bright girl, Helen, we find an example not at all uncommon—of high intelligence combined with low social acceptance. Helen was in my lowest group for popularity all through the fifth and sixth grades.

"Why do such bright children as this girl, and *adults as well,* fail to win social recognition? Sometimes they have positively antisocial traits, but Helen is not antisocial. She simply lacks *social skills* and *social purposes.* She does not *do anything for her group.* Her written

work is done well, but she seldom speaks in a class discussion. She is passive on the playground, and shows no initiative in anything. Her teachers say of her, 'She is not interested in the group,' and 'The others pay no attention to her.'

"Now don't you see that even with his low I.Q., the purpose of living will probably never be a problem to Donald, nor will he ever be a problem to his community. Yet to Helen, with her high I.Q., life is no doubt already a problem. It nearly always is for such people. From which child will society profit more; are not the chances better that Donald will be the greater social asset, and the happier human being?

"We must give up the idea that to be a socially useful and successful person, all one needs is to be sociable and friendly. I have children who have ranked high in social acceptance for six consecutive years, but who would not be called sociable. They are rather what Jung would call introverts. The reason they have many friends and are socially successful is solely because they have such positive traits as daring, courage, aggressiveness, leadership, and a genuine interest in promoting group welfare.

"If you are not interested in your group, the group will not be interested in you. They will simply ignore you, no matter how kindly you may be, because you lack the aggressive traits. You have no enemies, but this will not mean you, therefore, have friends. Many friendly persons have neither friends nor enemies.

"Children, and also parents, should be taught that the

art of winning friends does not lie in a few simple tricks or gestures, but in the achievement of many kinds of competence, and the development of strong, positive personality traits. A person will not win friends unless he does positive things to cause the group to feel he is doing something for the general welfare. It seems to me this is the outstanding lesson for parents and teachers, as well as for vocational counselors, and all who have at heart the welfare of both our youth and our country.

"You must *do something* and *be something*, if you want to be popular, win friends, and be a happy, well-adjusted and influential human being."

8

Need for Satisfactory Love Life

SOCIAL ACCEPTANCE MAY be attained by a man or woman and still leave the individual with an insatiable hunger for a satisfactory love life, a fundamental craving to be indispensable to one man or one woman. Without the positive satisfaction of that want, a man or woman is lost in a half life of futility. Just as with social acceptance, the attainment of a satisfactory love life is largely dependent on positive attitudes and positive approaches to the desired prize.

Engagement and marriage are positive matters.

"Will you marry me?" There is a direct, positive request.

"I will" is a positive answer. (If negative, there's no engagement.)

"Do you take this man (woman) . . . to love . . . honor?" There is the direct, positive query before the altar or the justice of the peace.

"I do" is a positive commitment. (If negative, there's no marriage.)

All too often the positive questions get positive answers and then the man or woman or both revert to negative attitudes and wonder why their marriage is a failure. There would never be an engagement or a marriage if at least one party to the event wasn't, momentarily at least, of the positive type.

Take that shy young fellow named John Alden for an example of negative boy meets positive girl. His eyes had long been shadowing a desirable lass named Priscilla Mullens. He liked the way the wind molded her figure on the deck of the "Mayflower." He liked the vagrant tossing of her hair, the sparkle of her eyes, the way she could lug a bucket of water along First Street in Plymouth Colony. He had that fundamental yearning we are considering, but his negative attitude was cheating him. Instead of making his positive decision and simply asking for what he wanted, John Alden found himself presenting the proposal of his friend, Shorty Standish, the fellow in the uniform.

Now besides a gleam in the eye Priscilla had the positive attitude. She wanted someone who was taller than she was, and that someone was negative young Alden. She followed the simple process of making her positive decision and asking for what she wanted: "Why don't you speak for yourself, John?" He did. Positive licked Negative in the first thirty seconds of the first round!

It was as simple as that. And it is because it is so simple many a negative man finds himself enmeshed by an undesirable woman if she happens to be the positive

type. It is the same simplicity that often links a fine young woman to a regular heel. Then sometimes negative boy meets negative girl. What happens? Just nothing at all.

A priceless illustration of negative meets negative—result: nothing but a tug at the heart strings—is given by Dr. Donald A. Laird in his *Technique of Handling People.* Today, Dr. Laird is one of the world's wisest in matters of human relations, a prominently known psychologist and author, but he wasn't always that way.

"A roly-poly Colorado girl made a fool out of me in my third year of high school," he recalls. "She made no effort to do this, so far as I could notice. Come to think of it now, she didn't make a fool out of me— I did it myself without any help from her.

"It may have been her broad smile, her girlish giggle, her curls with the glint of red in them. Whatever it was it made me daffy. Apparently she didn't know I existed. Yet, in my boyish way I was determined to have some influence on her.

"First I tried dressing up for her special benefit. One Sunday afternoon I borrowed a pair of white trousers. The waistband fitted perfectly, but I had to turn the cuffs down to get the right length. I traded two somber neckties to another student for a brilliant yellow and red striped tie. Most of the afternoon I lounged in this attention-getting outfit across from the girls' dormitory, hoping she would notice me. On Monday I learned she had spent the week end in Des Moines.

"Then I tried music to win her favor. I sent to a Chicago mail order house for their cheapest instrument, and a book of teach-yourself-at-home lessons. She had to pass my window on her way to and from the gymnasium three times a week. On these occasions I would hopefully stand in my wide-open window, regardless of the weather, and blow my loudest and sweetest when she passed. Apparently she was hard of hearing.

"That winter she was interested in our basketball star. So when spring came I decided to give him competition, and perhaps at last get some notice from Florence. I quit my surreptitious smoking and went into training for cross-county running. I ran to and from meals, to and from classes, to and from church. If motion won attention I should have had it. But the nearest I came to getting notice from her was one sunny afternoon when her botany class was meeting outdoors.

"I hastily put on my running togs and ran around the class group until the unappreciative instructor asked me to please go somewhere else to pack down the grass.

"It was not entirely accidental that twenty years later I saw Florence in Nebraska. I was disappointed to see that the once roly-poly girl now had middle-aged spread, but she had the same smile, the same giggle, the same red-tinted curls.

"We talked about our families, laughed about the old prep school days. She remembered how I ran in circles around her botany class, and said she had been furious at the instructor for reprimanding me. The mention of

this brought a blush of sedate middle-aged embarrassment to my face, which at that time didn't have whiskers to hide a blush.

"She actually had noticed my adolescent antics! But still I did not seem to make any impression on her in those days. She never seemed to notice me. Why? I could safely ask now, and it was her turn to blush when I did.

"She said I never seemed to notice her, so there! Never noticed her! Why, I noticed her so much I made myself ridiculous. But I had made the blunder of trying to attract notice instead of noticing her. When I said 'Hello' to her, I had talked right past her head. When she looked at me, I had shyly looked to one side. I had been so self-conscious I didn't appear to be half-conscious. And she thought I didn't notice her then!"

The young Laird had gone through some somewhat positive antics, but his more negative shyness canceled them, and he had neglected the simple positive procedure of asking for what he wanted.

Lack of appreciation of the vital power of the positive and negative attitudes we acquire is responsible for a great deal of the confusion and tragedy underlying the groping and experimenting, the engaging and the marrying involved in the fundamental search for a satisfactory love life.

Analysis of studies of courtship, marriage, and divorce records reveals clearly that the negative attitude of mind is the dynamite that blasts the one best chance of

happiness in love. Research involving interviews with sweethearts, married folk, marriage counselors, and divorce-court lawyers makes it equally clear that the men and women who instinctively or deliberately possess the positive approach are the ones most likely to attain a satisfactory experience of love.

The catch-as-catch-can courtships and marriages are the ones that clutter the nation's divorce courts.

Fundamentally, lovely though she may be, the negative-minded girl who sits in her mental bower waiting for a knight in shining armor to find her accidentally may eventually discover herself without a mate or walking slowly down the aisle with what has been left over from the pickings of the positive-minded lasses. The man by her side is in all probability a negative male whose decision has gone by default.

The positive girl is the one who smoothly goes about hunting pheasants where the pheasants abound. She has deliberately kept herself in the field searching, quietly, unostentatiously, objectively, with a glow in the eyes ready to turn into a gleam at the proper time. Her negative sister sits at the edge of the field and finally settles for an old crow instead of the flashy game bird.

There has been a lot of talk and more of writing about the predatory male animal, but all too often he is an aimless, sheeplike, straying beast willing enough to show that he loves a girl but never more inarticulate than when it comes to really putting the matrimonial question. Ask the married women you know how their hus-

bands proposed to them. Watch them stall, evade, or remain silent. They won't give you much help. They know that in most instances they had to be artfully positive to get action.

The positive man is the one who makes an objective search and selection before that chemical-emotional-spiritual explosion called love occurs. The negative man frequently makes out better than he deserves, but he is the one most likely to wake up with a headache in the divorce courts or entangled for life in an unhappy situation.

We prate about the age of science and its wonders. We snatch at deep-freeze units, motor travel, toenail enamel, automatic toasters, and television but go right on ignoring the positive, objective, intelligent, scientific approach to successful marriage.

Some day there may well be national laws that will avert the mental torture of countless married millions and the accompanying emotional crippling of millions of children, the innocent victims of negative-minded stupidity.

Why wait until it is a Federal offence to be a matrimonial moron?

Almost any positive-minded couple with a small amount of positive effort can avoid entering into matrimonial bankruptcy and can have highly foolproof assurance of successful marriage.

The proof?

Out in Los Angeles there dwells an erudite doctor of

science named Paul Popenoe. In years gone by he was editor of the *Journal of Heredity*, executive secretary of the American Social Hygiene Association, secretary of the Human Betterment Foundation and served the government in various important capacities. For many years he has been the director of the American Institute of Family Relations. By thousands, young people have gone to this institute in a positive and intelligent approach to marriage. By thousands, older people whose marriages have become private hells on earth have gone to him seeking solution to their dilemmas.

Watch a young couple making a positive approach to happy marriage. They are ushered into a reception room. The young woman is assigned to a woman counselor, the man to a male adviser. They may have been trying to show their best colors to each other in courtship, and the counselors want to question them in private, where their answers to searching interrogation will not be unduly influenced.

The young woman gives her personal and family history. There is discussion of a variety of questions that arise. She takes a personality test to determine her emotional maturity and various other factors that would have a direct bearing on the prospective marriage. An appointment is made for a physical examination, and the first conference is concluded. The same procedure is followed by the young man. It has taken about an hour —no longer than the selection of a dog or a washing

machine or an automobile or some other expendable item.

A few days later they return to the institute, probably separately, to consider the results of the physical examinations and for further discussion of questions that may have arisen in their minds. The results of their tests are discussed. They receive pamphlets on sexual adjustments and discuss with the counselors questions that may arise in this connection. Problems of budgeting and financing based on the prospective income of the couple are considered. The trained counselors on Dr. Popenoe's staff are simply searching, discussing, helping the young people to face facts in the light of the findings of broad scientific researches. It all sounds rather dull? Where is the magic in all this?

There is no magic. This is simply the positive approach to marriage. The negative approach would be to skip all this. The amazing fact about this counseling is that *it is almost impossible for such a positively planned marriage to go on the rocks.*

The American Institute of Family Relations is situated in Los Angeles County, where the divorce rate is approximately 50 per cent, and yet in the first eight years of such counseling there was not one single case of divorce among the couples examined. As the years went on, there were a few cases of divorce—but extremely few. The percentage of success is remarkably high.

This process of narrowing down the chances of fail-

ure to near a vanishing point is followed by positive young folk who don't want to gamble fine years of their lives and perhaps be trapped for life in marital blind alleys with suffering children as the innocent bystanders.

There are similar organizations scattered throughout the country. The processes are available to all. More and more ministers are establishing somewhat similar protection for their parishes. In recent years hundreds of schools, largely through the demand of positive young people, have set up lecture courses dealing with personality and marriage problems. Obviously the one best approach to solution of the divorce problem lies in the direct advance on the problem.

Despite the importance of a satisfactory love life it was little more than twenty-five years ago that the pioneer studies of marital unhappiness were published. Genuine scientific research by professional men has been making marked progress in the last decade, and through all these studies the importance of positive and negative attitudes is obvious.

Dr. Lewis M. Terman of Stanford University and his associates have made a voluminous and remarkably outstanding contribution in their study of 1,500 married persons. Looming large among the faults of poor wives and poor husbands are traits characteristic of negative attitudes. The most grievous faults are listed first in this sketchy summary. Each following fault is a little less serious in disrupting marital bliss.

Poor wives:

- Nag
- Are not affectionate
- Are selfish and inconsiderate
- Complain
- Interfere with hobbies
- Are slovenly in appearance
- Are quick-tempered
- Interfere with discipline of children
- Are conceited
- Are insincere
- Have easily hurt feelings
- Criticize husband
- Are narrow-minded
- Neglect children
- Are poor housekeepers

Poor husbands:

- Are selfish and inconsiderate
- Are unsuccessful in business
- Are untruthful
- Complain
- Do not show affection
- Do not talk things over
- Are harsh with children
- Are touchy
- Have no interest in the children
- Are not interested in home
- Are rude
- Lack ambition
- Are nervous, impatient
- Criticize the little wife

The following tests are designed to aid wives and husbands in scanning their negative and positive attitudes in relation to their married state. Do not be lenient in patting yourself on the back with favorable answers. Keep in mind that perfection is often marred by many little things that can do more to disrupt harmony of a home than some one major fault.

Are You the Perfect Wife?

	Yes	No
1. Do you consistently say and do things that build up your husband's ego and make him feel that you rate him as a highly successful man that you would be overjoyed to marry again?	....	....
2. Do you have an intelligent understanding of your family finances so that you handle household expenditures and savings in a truly businesslike way?	....	....
3. Are you a good home companion, cheerful, punctual, nonnagging, noncomplaining about negligible matters you can control and dismiss without bothering your husband?	....	....
4. Do you never—or very rarely—criticize your husband?	....	....
5. Do you keep *all* your relatives out of his hair and refuse to let them intrude unduly in your home and other affairs, and do you treat his relatives with courtesy and consideration?	....	....
6. Do you encourage him to frequent his club and "stag" activities and, even if he doesn't leave you alone very often, make him feel free to join his male friends whenever he wants to?	....	....
7. Do you realize that a multitude of husbands lead lives of "quiet desperation" in		

	Yes	No
their own particular job jungles and so do everything you can to make your home an interesting, attractive, cheerful, comforting haven for rest and relaxation?	....	....
8. Do you keep yourself both at home and on parade as well groomed, immaculate, and attractive as possible so that your husband may be proud to have you identified as his wife?	....	....
9. Do you maintain an intelligent interest in his business affairs so you can serve as an intelligent sounding board and pressure escape valve, without offering gratuitous emotional and incompetent advice or criticism of associates?	....	....
10. Have you cultivated an interest in his friends and recreations so you are a satisfactory companion in his leisure hours?	....	....
11. Do you take part in church work, clubs, parent-teacher associations, in garden or other hobby organizations, or groups that give you a place in community life without neglecting home, children, or husband?	....	....
12. Do you unselfishly cooperate in every possible way to further the best interests of the family as a group?	....	....
13. Are you to the very best of your ability a competent mother?	....	....
14. Are you instinctively or through discus-		

	Yes	No
sions with a physician and reading of authoritative books an understanding and satisfactory sexual partner?	....	....
15. Are you sure you are rated as a good, competent hostess, so that guests, either expected or unexpected, feel perfectly at ease?	....	....
16. In spite of dropped cigarette ashes or scattered papers, does your husband feel free to use any room in the house at any time?	....	....
17. Even though you may dislike the drudgery, are you a good cook, serving a satisfactory variety of food attractively?	....	....
18. Do you avoid like a plague being or giving an indication of being a bossy, possessive wife?	....	....
19. Do you warmly welcome home a weary fighting man, often frustrated and distraught, let him blow off steam, and send him forth again a man loved, comforted, renewed, knowing he has a precious haven well worth fighting for?	....	....
20. Do you rarely complain and *never* whine?	....	....

The perfect wife can answer each of these twenty questions and all that they imply with a clear-cut "yes." The wife who answers twelve questions with "yes" is probably holding her husband, but positive answers are needed for the other questions. It is the wise wife who

will give careful thought to each negative answer and make and carry out plans to change each negative to a positive "yes" answer.

Are You the Perfect Husband?

	Yes	No
1. Do you never criticize your wife before the children or others and never, or rarely, in private?	....	....
2. Do you regularly provide—without her having to ask for it—a reasonable portion of the family income to expend as she desires without accounting for the expenditures?	....	....
3. Do you voice your love for her daily and so act that this is not merely a vocal routine?	....	....
4. Do you carry a full half share of responsibility in handling the children and their affairs and support your wife's action in this regard so that you present a united front?	....	....
5. Are you as considerate and courteous to her relatives as to your own, and do you keep your relatives from intruding unduly in your home and family affairs?	....	....
6. Do you occasionally send flowers or other gifts to your wife in observance of anniversaries, etc., and sometimes for unexpected little occasions?	....	....
7. Do you show a real interest in her intellec-		

	Yes	No
tual life and club and hobby and various group activities?	....	....
8. Do you reveal an understanding of the drudgery of cooking and cleaning and child care that is the lot but not necessarily the joy of an intelligent wife?	....	....
9. Are you observant of the little things your wife does to make home and meals, etc., attractive—and generous in voicing compliments?	....	....
10. Do you cooperate generously in planning and carrying out social activities?	....	....
11. As a host and as a guest in other homes, are you attentive to your wife and on the alert to help her appear to her best advantage?		
12. Have you developed a sympathetic understanding of feminine psychology so you are not baffled by her changing moods and emotional requirements?	....	....
13. Do you show recognition of your wife as an equal and an individual with an intellect of her own and not just a taken for granted mate-mother-cook-housekeeper?	....	....
14. Are you an adequate financial provider, not merely currently, but with insurance and savings that assure reasonable financial security?	....	....
15. Do you intelligently strive to be a considerate, understanding, fully satisfactory sexual partner?	....	....

	Yes	No
16. Do you discuss your business and financial affairs with your wife as your adult partner in the business of maintaining the family unit?	....	....
17. Are you easy to live with, an agreeable companion in the home and elsewhere with your wife and children?	....	....
18. Do you groom yourself carefully, wholesomely, so your wife can be proud of the appearance and presence of "her man"?	....	....
19. Are you courteous, somewhat chivalrous, mindful of your manners?	....	....
20. Are you reasonably cheerful and downright companionable?	....	....

The perfect husband will answer each of these questions with a firm and assured "yes." The husband who has a dozen affirmative answers may be getting by, but he should study his negative answers carefully and take positive steps to change the negatives to positive "yes" replies.

Married folk who are troubled about their family relations would be well advised to examine carefully their own attitudes first, the attitudes of their mates second, searching for the troublemaking negative attitudes that may well be undermining the happiness of both. Men and women who can take it on the chin could to good advantage ask their partners to rate them on the tests presented here. All too often we give ourselves the

benefit of the doubt and overrate our desirable characteristics.

Divorce lawyers and marriage counselors are constantly being confronted with marriage problems that are clearly due to the negative attitudes of the man or the woman or both. And they are frequently startled by the fact that many men and women haven't even discovered what their *real* problem is. It is because of the confusion of imagined problems with the fundamental difficulties involved that troubled married folk who want to make a positive effort to save the family ship from the rocks go first to their family physicians and to competent marriage counselors before they ever rap on the door of a lawyer's office.

9

Your Yearning for Self-esteem

YOU MAY ATTAIN adequate social acceptance and still suffer thirst. You may achieve a satisfactory love life and still hunger. For accompanying these intense desires is a craving for satisfaction of your ego impulses. Whether you like it or not, you are consumed with a desire to *be somebody!* You may recall that Abraham Lincoln was aware of the desire when in his first speech to the voters of Sagamon County he said, "I have no other ambition so great as that of being truly esteemed by my fellow men."

Another who recognized this third intense desire of mankind was Sir Francis Bacon, who said, "When a man falls in love with himself, it is the beginning of a lifelong romance." This being the case, it is well to recognize that the desire to *be somebody* can be undermined by feelings of inferiority and self-consciousness and that the one best way to establish a confident sense of self-esteem is through positive practices.

Napoleon used armies to advance his feelings of personal worth. Emil Ludwig informs us that one of the last things the Little Corporal said on St. Helena, his isle of exile, was, "I should very much like to know whether Herr Bauer ever learned how I made good." There you have Napoleon on his very deathbed consumed with a yearning for esteem that would have been allayed by assurance that an obscure teacher of mathematics knew of his world-wide fame. The teacher at the Brinne Military Academy had been contemptuous of young Napoleon's ability, and Bonaparte had never forgotten the slighting of his ego.

The great and the near great have no copyright on desire for adequate self-esteem though they, no doubt, are more positive in their fight to acquire it. The yearning for a feeling of dignity burns feebly or roars into flames in the lives of all of us. It is a craving in everyone, no matter how humble or how elevated his status in life. The child brags about his big house or maintains that his father is stronger or richer than some other father—trying to build up self-esteem. His father may drive a larger car than he can afford and go to no end of trouble to get a low number on his license plate in order to enhance his own feeling of worth. His wife may well try to outshine her neighbor in matters of small consequence.

Even the ever shy and unduly modest are bolstering their love of self by feeling superior because they won't condescend to do the flashy things others may do "just to feel big." But underneath the petty and the great steps

taken in this direction is the obvious fact that individuals and nations wouldn't amount to much without the desire to "be somebody." The desire, however, is impotent unless fulfilled through decision and direct action.

Those who endeavor to live humble and unselfish lives are often frustrated by the very negative elements involved, despite the worthiness of their motive. An example that clarifies this point is given by Oren Arnold, distinguished writer and counselor:

"I was visiting a friend one afternoon. His fifteen-year-old daughter Judy breezed in from high school and announced that she had just been elected to an important office by her sophomore class.

" 'How did it happen?' " her father asked.

" 'I happened it,' Judy had an impish smile. 'I had seven opponents. And Daddy—when they spoke, they were drips! They overdid their acts.'

"She went her way, whistling. Judy will get along in life. I sensed that her experience might hold a lesson, and it did. That night I called on the school principal. I learned that Judy had gotten more votes than all her seven opponents combined. And what were the 'acts' which had been overdone?

" 'They showed too much modesty, real or false,' the principal answered for me. 'Judy is no better equipped for that office than any of the other girls or boys, except for one priceless thing—enthusiasm. With that, she stooped to no self-effacement, no show of indifference. She *wanted* that office and *said so.* She spoke eagerly,

but tactfully, of what she could do for her class if elected. In short, she quite overwhelmed her nice opponents, who self-consciously did almost nothing at all. Before they realized it she had skillfully moved into the spotlight.'"

There we have eight young egos at work making a bid for self-esteem. The one with the positive approach overwhelms the seven negatives.

Judy was the positive one who knew what she wanted, asked for it, and took positive steps and made positive promises of positive action. She was one in her group of eight. The noted anthropologist, Earnest A. Hooton, estimates that approximately one in four average men is self-conscious and given to brooding about himself; that one in five is shy and inhibited; that only one in four is naturally sociable and full of self-confidence.

Because of the very intimacy of the feelings involved the percentages of various studies vary, but through them all it is revealed that the boy or girl, man or woman who has developed the positive attitude of life is the one who wins the richest rewards.

Professor Harry W. Hepner, after years of research and study, reported that an analysis of five hundred men and five hundred women college students revealed that one in every five had difficulty in controlling feelings of inferiority.

Dr. Smiley Blanton, after careful surveys of large numbers of students in various colleges, reported that three-

fourths of them had feelings of inadequacy, insecurity, or inferiority.

Only 10 per cent of 2,342 students answering questionnaires issued by Anne F. Fenlason and Helen Ruth Hertz of the University of Minnesota felt that their personalities were so well balanced as not to be a handicap to their future success. Of these students 902 expressed dissatisfaction with their personalities in terms of feelings of inferiority.

How does that fifth column of inferiority infiltrate our personalities? Here are some of the findings of Miss Fenlason and Miss Hertz as reported in *Mental Hygiene:*

Do you have an older brother or sister? You are more likely to feel inferior if you have an older brother or brothers. But you are more likely to feel superior if you have older sisters.

Are you the youngest in the family? If so you are more likely to feel inferior. "Oldest" children have relatively low percentages of inferiority feelings.

Do you come from a large town or city? The big town students are more likely to feel inferior than the small town boys and girls. Students from towns under 10,000 population had a smaller percentage of inferiority feelings than those from larger centers.

What is your father's occupation? The lower its social and economic status, the greater the feeling of inferiority.

Although this study is based entirely on college-student subjects, they represented a broad cross section

of social backgrounds. Incidentally, the students who felt inferior spent more money for recreation than those who didn't and devoted fewer hours per week to recreation. Also, the students who made few new acquaintances usually felt inferior, but those who made twenty-five or more friends in college didn't brood over their troubles or suffer from embarrassment.

The scientists, the psychologists, the psychiatrists assure us that we come into this world all positive and naked and bare of any feelings of inferiority. How then do we "get that way"? For that's the first step toward "unlearning" the pattern. That's an easy one to answer on the authority of the specialists. Those quaking feelings are beaten into us, usually early in life, by parents and others in the family; by ourselves as the results of the experiences we go through; and by teachers and by preachers.

Indication of influences at work in and through some of our teachers and preachers is found in the work of Mrs. Maria Brick, staff psychologist for the Riverside Church of New York, who participated in giving the Rorschach personality test to the student bodies of two theological seminaries. Mrs. Brick reported that "most all of the theological students gave evidence of difficulties in social relationships." It was brought out that the prevailing pattern in most cases showed "lack of or uncontrolled emotional life," a "strong tendency to be compulsive," a "fear of authority and feeling of inadequacy," and "a considerable amount of free-floating anxiety."

When the tests were given to groups of teachers, they showed the same prevailing pattern. Groups of chemists, pharmacists, and engineers did not show the desire for authority that was apparent in the clergymen and the teachers.

Most communities have their balanced, intelligent, and greatly valued clergymen and educators, so no leaps to sweeping conclusions should be made on the basis of such reports. But many communities have teachers and preachers who are highly emotional personality failures and who brook no question of their words or motives, obviously seeking to prop their failing nerve by a show of authority vested in their positions. Thus they may very well warp the lives of those with whom they come in contact.

Parents and others in a family beat the youngsters down with negative commands and scathing remarks. Don't do this and don't do that and unthinking criticisms shave little egos down to splinters when not adequately interspersed with praise and recognition and positive direction.

I conducted a survey of children aged six to ten that included the question, answered in secret, "What are some of the things you wish your father wouldn't do?" Broken promises, cheating, loud talking, and other traits were laid bare. The child who protested, "Popsy always says I'm dumb," is being emotionally crippled unless the mother and others can offset the father's unthinking brutality. What chance has a child like that competing

with the one who reports, "I like everything my daddy does, and anyhow he calls me 'his Big Guy' "?

Dr. Ira S. Wile, former lecturer on Disorders of Conduct and Personality at Columbia University, reported a striking but not by any means isolated case of an entire family in the process of making a negative little inferiority-ridden wreck out of six-year-old Clarence. Members of the family took Clarence to Dr. Wile because they thought his mentality was retarded. The lad had four older brothers and sisters who instead of making him a spoiled baby made him the butt of their gibes and taunts and ridicule because he couldn't read or write, and the poor little rascal was beginning to believe his brothers and sisters were correct.

Let Dr. Wile tell the story in brief. When he first saw Clarence, the boy "stood with head cast down and eyes averted, unresponsive, self-contained, without any change of expression or any exhibition of curiosity in new surroundings.

"In Clarence's presence his mother gave the information that he was stupid, did not play with other children and rarely spoke at home. When she tried to force the boy to approach me he held back with determined resolution. When, however, she was told to leave him alone and allow him to come of his own accord, he slowly and suspiciously approached until finally he could be helped onto my lap.

"After many gentle methods had been tried, he admitted that he liked dogs, and a book about them was

promised him. A gleam of almost friendly doubt appeared in his eyes for a moment, and then died out. But it came again a moment later when his mother was told that he was a fine little fellow, and within two weeks he emerged as a talker, playful and happy."

Tests revealed that Clarence had superior intelligence instead of being the dumbbell his brothers called him. The boy was all right, but the family needed the psychiatrist's attention. Within two weeks Clarence was a normal and happy child.

Psychologist Donald A. Laird maintains that there are instances when schoolteachers or schoolwork need treatment instead of the young folk who are becoming enmeshed in feelings of inferiority. He cites the following example:

"Paul was a sixteen-year-old boy of normal brain power, but he was doing poorly in his school work; lied on the least provocation, and was decidedly unhappy. He had been adopted by a wealthy family who had given him every material advantage and who were genuinely fond of the boy. But they wanted him to take classical courses at high school, while Paul was interested chiefly in the shop and practical courses. So long as he was taking work that did not interest him he did poorly, and his feelings of inferiority grew inward.

"Psychiatrists wrought a miracle in his feelings of inferiority by the simple procedure of having his foster parents let him take the shop courses which were of great interest to him, and in which he excelled, and he

was soon able to gain the confidence which comes from being able to support oneself.

"Feelings of inferiority start in just such simple ways as those. When they are caught in an early stage of development they are as easily cured. More difficult to cure are the majority of instances where they have been long established and the original cause is buried in the limbo of years before."

An interesting example of the discovery of a long-buried cause of feelings of inferiority that resulted in the cure of a full-fledged neurosis is given by Dr. Louis E. Bisch. Although this case required psychoanalysis by a professional, Dr. Bisch maintains that, in most cases, self-consciousness can be conquered by the victims themselves. He gives us the story of Mary W.:

"Mary was a girl of twenty-three who possessed everything in life one could wish for—health, intelligence, beauty, wealth, social position, grace, artistic accomplishments and the ability to wear clothes well. But she lacked the one quality essential to complete happiness and the one without which all the others seemed to her as nonexistent—*social poise.* She was about the most miserable girl I have ever met.

" 'When I'm invited out,' she exclaimed almost hysterically, 'I get stage fright at the very thought of finding myself in a social gathering. Long before the dreaded day arrives my throat becomes dry and often pains just to think about it. I've got so now that I decline every invitation. The torture of meeting strangers is more than

I can bear. Lately I've been observing my eyes. They look queer. Do you think, Doctor, that I'm going insane?'

"At this last confession of fear, Mary broke down and sobbed like a child. What had occurred in her case, as in so many others, was that self-consciousness had been allowed to progress and develop into other symptoms. The young lady was now suffering from a full-fledged neurosis. Had self-consciousness been routed in time, years of suffering would have been avoided.

"Although the symptoms were more pronounced than the average, Mary's case was otherwise typical. First to be noted is the fact that what *she* thought was the reason for her self-consciousness was not the fundamental cause at all. Secondly, that in this instance, as in all others, self-consciousness was based on the *unconscious suspicion that others knew what she was trying to hide.*

"Miss Mary thought that her self-consciousness came into being because her mother, from childhood up, was too critical of her dress, deportment, use of slang, girl and boy associates, and so on. The mother would say, 'Don't you want to grow up and be a lady?' or 'Watch your step, my child. Don't give the wrong impression.'

"That these were factors in the development of this patient's self-consciousness cannot be denied. On the other hand, they were only *contributory.* If little Mary had not been ready for self-consciousness, so to speak, her mother's admonitions would have rolled off, like water off a duck's back, as the saying goes, leaving no

impression. But the favorable soil for the sprouting of the symptom had already been laid down. This, Mary *had done herself.*

"We know what we tell children—what we try to teach them—but we do *not* know how they elaborate the information in their own minds.

"Specifically, what Mary had done—innocently and like a child, of course—was to worry about certain sex thoughts and practices that she did not realize were normal. This created a feeling of shame.

" 'Even if mother and father have not discovered my sin,' she would think, 'I know I can't fool God.'

"And she would look in the mirror to see if any telltale evidence could be discovered in her features, especially her eyes. If ever people discovered the truth, she believed, she would be shunned and gradually become a social outcast.

"Mary forgot all these childhood trials and tribulations as the years passed. By seventeen she went in for sports and her secret sex practice was conquered.

"But the shame element still persisted. She had successfully *repressed* it from her conscious mind into her unconscious. She forgot all about it. At any rate, she never suspected that her reaction to that childhood practice was the root cause of her self-consciousness because, after all, the habit had been overcome years before. Indeed, her conscious mind, in making her forget her shame of childhood, tried to keep the shame still

residing in the deeper, unconscious mind, from reappearing.

"On the other hand, the unconscious wanted to rid itself of the shame element, and so it produced the symptom of self-consciousness. The symptom itself really was an attempt on the part of the unconscious mind to gain aid for itself—a mental 'S.O.S.'

"When Mary realized what was behind all her difficulties her self-consciousness readily was overcome. She had by now learned that secret sex thoughts and habits are a perfectly normal development in a child. In the light of her adult intelligence she realized how foolish it was to wonder what kind of an impression she might make upon others. This cured her completely and she soon became a well-poised happy woman who danced, sang and played like the best of them. In another year she was engaged to be married."

Dr. Bisch believes that, while not all cases of self-consciousness are based as Mary's was, it is probable that most of them are—at least in one variant or another. He advises that self-conscious folk search for this or other or deeper reasons for self-conscious disability. He urges that the mental searching into childhood be done fearlessly, when sooner or later the searcher will find something which has gradually built up the self-conscious bugaboo.

Once the source of the trouble is revealed, the cure is a comparatively simple process in most cases. And the

reward for the effort is most gratifying. "All genuine superiority grows out of a sense of inferiority," says Dr. Henry C. Link, one of our most renowned psychologists. "The person who admits his inferiority, and then does something about it, develops superiority." And Dr. Bisch, who assures us that the blight of inferiority feelings can be overcome, also gives the encouragement that self-consciousness is really a compliment to one's finer nature and that only the best people, the highly sensitized, develop it.

Pause for a moment to watch a truly imposing parade pass by, a procession of those who have on occasion been almost paralyzed by their deep-seated feelings of shyness, self-consciousness, and inferiority. Look. There we see Helen Hayes, Katharine Cornell, Tallulah Bankhead, and Cornelia Otis Skinner, Raymond Massey, Al Jolson, Fred Allen, and other celebrities of the stage. There is a regal division that includes King George of England and the shades of Queen Victoria and the Grand Duchess Marie. Wall Street is represented in this shyness parade by Henry Morgenthau, Jr., and the Presidency of the United States by Calvin Coolidge. The procession is almost endless, but look at that white-whiskered chap! Surely George Bernard Shaw, one of the brassiest individuals of the ages, is up to another prank. What business does he have in this intimate procession of ours? Let him tell us in his own words about calling on friends on the banks of the Thames in London:

"I suffered such agonies of shyness that I sometimes

walked up and down the Embankment for twenty minutes or more before venturing to knock at the door. Indeed, I should have given it up altogether and hurried home asking myself what was the use of torturing myself when it was so easy to run away, if I had not been instinctively aware that I must never let myself off in this manner if I ever meant to do anything in the world. Few men have suffered more than I did in my youth from simple cowardice or have been more horribly ashamed of it."

There we have the negative attitude in a tug of war with the positive—the negative urge to retreat the easy way into a life of defeat and the positive pull toward freedom of spirit. It was a hard struggle, but finally G. B. S. discovered what Dale Carnegie declares is "the best and quickest and surest way ever devised to conquer timidity and fear. He learned to speak in public. He joined a debating society.

"The first few times he arose to speak, his knees shook, his face twitched and his throat became dry. He was so nervous that he couldn't read the notes he held in his trembling hands; and without notes he couldn't remember what he intended to say. He frequently sat down in confusion and humiliation, positive that he had made a fool of himself; but so fierce was his determination to conquer his shyness and self-consciousness that he attended every meeting in London where there was to be a public discussion and always arose and took part in the debate."

It was not until he was twenty-six years of age that Shaw's positive tactics won him the confidence that made him one of the most brilliant speakers of the century and one of the most audaciously self-confident individuals of all time—certainly a man brimming over with a genuine feeling of self-esteem.

You can never attain a true sense of self-esteem while you are being slowly eaten from within by those negative little termites of self-doubt, lack of confidence, shyness, suspicion of inferiority, and the like. Specialists offer many positive tips that will help you to defeat your inner enemies and at the same time work toward satisfaction of your ego impulses. It would not be advisable to try to put all these suggestions to work at once. Select ways that are reasonably within your immediate control, work out your own special plan of attack, and go to work on it today.

1. Search fearlessly in your memory for childhood incidents of fear and shame and frustration that may be at the base of your difficulty today. This is not something that can be done in five minutes. It is no sugar-coated capsule panacea. Set aside a few minutes daily for this search. Start with your earliest recollections, and one little scene or conflict or contact may prompt a flood of memories. Perhaps you would like to take a tablet and pencil and try writing suggestive notes for your secret biography.

2. Join a discussion group or debating society. If none

is available, organize one among your friends and acquaintances.

3. Analyze yourself and your activities carefully to determine what you do best, and then take steps to do it even better until you become a specialist in that one accomplishment; or select some activity that you believe you could learn to master best, and then proceed to master it. By being able to do one thing better than the average, you will gain a feeling of mastery and confidence and self-esteem.

4. Look around to determine the weaknesses of others, and you will find so many flaws and cracks and blights that may be so much more serious than your own you will rise in your own estimation. Then give more thought to your own strong points and ways of making them stronger.

5. Reexamine your sense of values. A common cause of inferiority feelings is too great an ambition instilled by doting parents who expected you to become President of the country, general of the armies, or luminary of stage or other career. Perhaps you have dreamed of being bigger than you or anyone else could possibly be.

6. If your problem seems so big you can't possibly see a solution, stop contemplating the mountain and pay more attention to the foothills. Break the big problem down into smaller pieces that you are capable of handling. Don't just stare at the problem itself; gaze at the possible solutions and do something about them.

7. If you are nagged by a number of little faults, make your plan to do something about them and then follow the plan. If your schooling is meager, go to the library and also look around for night and mail courses that will begin to fill in the gaps. If your circle of friends is empty or meager, kick your fears out of the window and do something to spread your acquaintance. It's up to you.

8. Have you accepted yourself as an inferior sort of person? Why? Haven't your friends or acquaintances any faults? Do their faults floor them? Remember there is a great deal of difference between *feeling* inferior and actually *being* inferior. Everyone has faults, but everyone doesn't magnify those faults. Why slug yourself on the chin? You have faults? So what? So have we all.

10

Banish Awe and Fear of Others

THE INDIVIDUAL MUST shed his fears and awe of others if he is to be an effective personality.

So you have blundered and failed! That makes a fine person of you if you gained understanding and sympathy through defeat. That puts you in the very best of company, for there is no one of accomplishment who hasn't stumbled and slipped, not once, but many times. However, the prominent and successful in all walks of life had the positive attitude, refused to be haunted by skeletons in life's closets, declined to be overawed and fearful of others, and so lived to shame their detractors. Furthermore, it is rarely that negative critics make any remembered mark, except perhaps the scar on your ego.

Who were they who considered Sir Walter Scott a dunce at school? Who was the teacher who scolded Hendrik Ibsen for the lowest grades in composition—the Ibsen who became the greatest dramatist of his era? Can you name the tutor who scathingly branded one of

the Tolstoy brothers thus: "Sergei wishes to do and can, Dimitry wishes to do but cannot, and Leo neither wishes to nor can."

If the negative critics of history have any niche of remembrance at all, it is chipped in the bases of the statues erected to the positive great. They are remembered only because they touched those lives, perhaps by that very negative touch spurring on the positive growth.

So you blundered! You sipped from the finger bowl, and your face is red? Remember that Mark Twain is credited with having said that man is the only animal that blushes—or needs to. See some of these notable red faces and be comforted.

Margery Wilson, who is author of *The New Etiquette* and other books and is one of New York's most gracious and well-poised women, admits she is not immune to an occasional *faux pas.* Her elderly host at a dinner party mentioned that he was leaving soon to visit his mother in Virginia.

"My customary tact deserted me completely," says Miss Wilson, "and I was horrified to hear myself saying: What! Is your mother still living?"

Her host, momentarily nonplussed, rebounded gaily. "Yes, isn't it miraculous, considering that I'm just a little older than God?" He laughed. "Come on, Margery, let's drink a toast to old age—yours, mine, everybody's."

Witnesses are not always limited to a few dinner guests. Dr. John D. Craig of Liverpool was moving to his pulpit one Sunday when the wife of a recently enlisted

man handed him an announcement that read, "Timothy Worth having gone to sea, his wife desires the prayers of the congregation for his safety." Dr. Craig glanced at the note and announced solemnly, "Timothy Worth, having gone to see his wife, desires the prayers of the congregation for his safety."

Sometimes such slips that tint faces red reach even larger audiences. Bob Elson, radio announcer to millions, once bobbled a "commercial" with "It's printed in clear tripe, easy to read." Ben Grauer told his radio audience, "Girls, if you are working extra hard in a grimy plant, use Blank lotion after shaving—er, washing." And that usually smooth Raymond Swing reported that a "bill was sent by airplane to the President who is fishing in Florida waters for his signature."

Mention of a President reminds us of a woman who was dining at the White House a few months before election time. She was overawed to be included with a small informal group for cocktails in the study, with Franklin D. Roosevelt stirring and handing a glass to each. The awed woman crossed the room to take her cocktail from the hand of Mr. Big himself. He turned on his famous smile as she took the glass, and her nerves broke. Her hand wobbled and spilled the cocktail all over the gadget-strewn desk of the President.

"I'm terribly sorry . . ." she pleaded. "I was just so overawed. . . ."

The President, himself mopping up as a good bartender should, smiled delightedly at his guest and said,

"I wish I had that effect on some Republicans I know."

Her awe then vanished as she realized that the President was another human being after all.

There is a tendency to see big and little shots on parade and forget that with their elements of greatness—often phony—Mr. John O'Grady and Miss Judy O'Grady and the Colonel as well as the Colonel's lady are very much the same under the skin. There is good reason why seasoned newspapermen are awed by no one.

As a young reporter I was in awe of a well-known banker with a distinguished mane of snow-white hair. I approached his office on assignment. It took me fifteen minutes to muster up the courage to go in. He welcomed me cordially, which I appreciated, told a story that I didn't appreciate, and I soon learned that he was one of that vast horde of avid publicity seekers.

After a few years of seeing big shots with their hair down, the reporter sheds any semblance of awe. And why not? He sees a defeated senator in tears and another one in a rage. He sees a William Jennings Bryan overstuffing himself with food and hears a lusty belch of oversatisfaction as his limit is reached. He sees congressmen picking their teeth with matches. He sees Hollywood stars in their cups and away from the Klieg lights. He encounters a dignified police inspector trying to suppress the story of his bandit son, a minister conniving for headlines, a society woman ravenous for pictures and mention of her bogus lineage, the cold forms from the

icebox at morgue autopsies, and even colder forms in politics and business trying to bamboozle the public and often succeeding.

If ever again you should tend to be in awe of someone, just recall the story of Walter Kiernan, international reporter, and how he banished awe of anyone. When he was a cub reporter, he was assigned to interview former President William Howard Taft. And he was overawed. His city editor knew it.

"I'll tell you what to do," said the wise city editor. "Did you ever see your old man in his red flannel underwear?" Kiernan's father went in for gray, not red, but the reporter nodded. "He wasn't a very impressive figure, was he?"

That was true.

"Well," continued the city editor, "your old man and William Howard Taft would look about the same in red flannel underwear—in fact I'll give your old man a shade the better of it. Remember that when you meet Taft. Remember that underneath a fine tailor-made suit and underneath prestige and position, Taft is just a man. Put him in his red flannel underwear—mentally—and you'll both be comfortable."

So Kiernan went to see William Howard Taft. "My knees knocked and my throat was dry, just as I had expected," Kiernan recalls. "And then suddenly William Howard Taft's fine clothes faded away and he was standing there in red flannel underwear and I grinned at the picture he made; and he grinned—although he didn't

know what I was smiling at—and the interview went famously."

After that the world parade of famous and infamous passed in review in red flannel underwear in Kiernan's eyes, and he has never again been in awe of anyone.

You build up awe of others in your own mind and ascribe to others qualities that they don't have and forget that we *all* have feet of clay. The other fellow has his foibles and has had his failures, and in all probability there is a skeleton rattling around in his closet, too. In many years as a drama critic and just plain theatergoer this author has never heard a more spontaneous and sustained roar of laughter than that which greeted a sally by Charles Ruggles in one of his inimitable roles.

His wife was endeavoring to build up something to impress others with her distinguished forebears and her over-all social desirability. Ruggles was refusing to be taken in. He came forth with a simple line that horrified and completely deflated the strutting woman: ". . . don't forget the affair of your Aunt Minnie and the Indian. . . ." The audience response made it pretty obvious that every seat was occupied by someone who had an Aunt Minnie.

In Hollywood there are better paid and more famous players than Edward Everett Horton, but even some of these are in awe of him because he has played the Eastern legitimate theaters while they have been confined to movie sets. There are stage players in awe of

Hollywood celebrities because the movie procedure is strange to them.

You might hear of and be in awe of a certain New York professional man because of his business and society connections. Your awe would vanish if you saw him downing his martinis like water. And any awe of his sometimes-dignified wife who prides herself on her inherited background would disappear if you were to see her, tipsy, putting her arm around the shoulders of one of her husband's wealthy clients.

In your mind's eye you may see superiority of person in superiority of bank account. After reading society-page reporting of the activities of what you suppose to be the exclusive set, you assume they are always shining. You overlook the fact that such sets customarily include a choice selection of some of the most ineffectual folk in the land. You forget, or overlook, or don't realize that many of these folks are bored to tears with their own inane and uninspired chatter and that they would be positively frightened and at a complete loss if an idea were to be offered for discussion. And when not on parade you would find many of them playing hearts and pounce and canasta, because they have never been able to master bridge, or indulging in other simple games that bob up in the off hours even at Newport and Oyster Bay and Watch Hill. So why should anyone be in awe of others when all have feet of clay, and why should anyone fear too much what others "think" and "say"?

Much of diffidence toward others is prompted by the ever-recurring thought "What will people say?" or "What will people think?" Of course people will always gossip, sometimes viciously, but ninety-nine times out of a hundred "they" are so busy talking about themselves they can't be bothered about you and what you may have done or failed to do.

Your vague feelings of guilt and inferiority in wondering what "they" say about you are in all probability prompted by childhood admonitions of parents and teachers who were endeavoring to give you a coating of civilization. You were sensitive to criticism and built up fears that haunt you still. But if you think that others are devoting much time to discussion of you and your affairs, you should keep in mind that your own patented ego has a definite tendency to exaggerate the attention paid to you by others and your vague guilt feelings prompt you to think that discussion of you is always detrimental when as a matter of fact it may well be complimentary.

Those haunting feelings that prompt awe of others are often traceable to deep feelings of failure. Yet who ever said you or I should be perfect? Whom do you know who is perfect? Whom do you know who has never made a mistake? "At best," says the notable C. F. Kettering of General Motors Corporation, dean of research and invention, "research is about ninety-nine per cent failure and one per cent success and the one per cent is the only thing that counts." When Edison

was asked in 1906 about the possibility of the wireless telephone, he curtly replied, "It doesn't exist." Twenty years later Edison was wrong again when in a birthday interview he expressed the flat opinion that in his judgment experiments with talking pictures should be given up.

You are entitled to make some mistakes. But if you have the positive attitude, you will make your mistakes pay dividends. Many businessmen set aside funds for costly mistakes, but they plan to develop a good batting average of successes. The philosopher Ralph Waldo Emerson, whenever he budgeted his money for a trip, set aside a certain amount "to be robbed of."

One of the most influential ministers of the day, Dr. Roy A. Burkhart, has never forgotten a lesson he learned from two stirring experiences many years ago. These experiences have done much to guide him in his counseling work, in which he has averted disaster in countless marriages and mended many other broken lives.

In the first of those experiences he lost a closely contested football game by a fumble at the wrong time. "I was playing fullback," he recalls, "and had carried the ball across for a touchdown and then fumbled it. An opponent recovered it behind our goal line. I was abashed and disgraced. I didn't want to see anyone.

"After the game I disappeared. I went through an alley rather than walk down the street with the other players. I withdrew to enjoy the fullest measure of my self-pity.

"This went on for several days and it showed up in my practice. Finally the coach came to me, put a hand under my chin, and gave it a strong jerk. Then he said, 'Now get this straight. Of all the fullbacks in Pennsylvania, I'd still take you. A fumble serves only one purpose—to learn all you can from it and then to get in there and play like hell!'

"That should be our attitude toward all our mistakes. We should learn all we can from them and then forget them.

"We need to form the habit of keeping our eyes on the good—of looking for the good even in the heart of our tragedies or mistakes," says Dr. Burkhart.

"On a camping trip which I once took with some young people, a boy was killed. It was a horrible thing. I was responsible. I felt the responsibility. I considered immediately the question of resigning my pastorate. But when I met the parents, they forgave me. I conducted the service of memory for the boy.

"Great as was the tragedy, I have seen endless good come out of it. His parents grew closer together. They became the counselors of parents who lost their sons during the war. Being forgiven by them, I have become more forgiving.

"It makes no difference how great the tragedy or the blunder, if we keep our thoughts positive and our faiths strong, we will always find ultimate good."

Fundamentally *you're all right,* and you can shed your uneasy awe and fear of others if you will simply

school yourself in the positive attitude of thinking that banishes self-consciousness. True, you can't throw off the ingrained attitudes of a lifetime with a shrug of the shoulders. You can't completely remake your background, but you can gain an understanding that you are fundamentally sound and not so different from others; you can understand the little fears that tie your personality in knots; you can leave the past to the past and begin today to look for the good that is in you and what abilities you already have. By so doing you can gain a feeling of ease with others that will mesh with your desire to attain a more positive way of life.

Here are some suggestions that will be of immediate help:

1. Calmly recognize that your feelings of diffidence and awe of others are almost entirely self-imposed by your own imagination.

2. Remember that in all probability you have overestimated the worth and awe-inspiring qualities of your own fundamental values and abilities.

3. Believe that if you had never made a mistake in your life you would be so insufferably perfect you would be shunned by the multitude. Be grateful for the blunders that show you what not to do and so gain personal strength from experience.

4. You don't have to be a superman or superwoman. There is no such animal. You are in all probability reasonably competent and reasonably acceptable to others; so why feel that you must startle the world with your

cleverness and blind others with your brilliance? Be satisfied with a reasonable improvement of what you now have, and steady growth will do the rest. Stop knocking your own ego on the jaw.

5. Be your own true self. You don't have to win the regard of *everyone.* You don't have to surrender your own individuality and agree with everyone you meet. You don't have to impress everyone.

6. Relax. Let the other folk work at impressing you for a change. If you'll relax and center your interest on the other man or woman, you'll get your mind off yourself and feel more at ease. And if the other person doesn't impress you, as will often be the case, don't blame yourself for the lull.

7. Be tolerantly critical. The next time you are inclined to feel in awe of anyone, sit back and look him over with polished lenses; give thought as to just what is prompting Mr. Awesome or Mrs. Awefull to go through those impressive paces. With a bit of cultivated understanding you'll no doubt find that they are hard at work trying to impress you and others. So be tolerant about it, and gain confidence from your own quiet appraisal.

8. Take it easy. Deliberately give the other fellow a chance to turn on the sun first. If he doesn't shine, then you make your effort, and if that fails, don't blame yourself. If you jump the gun, you may leave your companion behind and be sorry; but if you make the effort to stay with him and he lags, it's his own fault. For most

of life and conversation is supposed to be on a fifty-fifty basis, and if you do your share, that is all anyone can expect and all you should expect of yourself.

9. Try to learn a lesson from every mistake you make. That is the way the successful folk in life gain the experience and vital education that builds them up.

10. Guard against making the same mistake twice, and try to keep mistakes at a minimum. If you adopt the attitude that you can't win and so mistakes don't matter much, you are really practicing to be a failure.

11. Refuse to be stopped by mistakes. When you have flopped, get up and try a different way. Don't brood about your mistakes. Put in your thought and energy striving for success.

12. So you blundered and failed? Laugh it off if it is unimportant. If it is possible, pick up the pieces and put them together again. If that can't be done, salvage the experience you have gained and pick yourself up and go ahead with the calm knowledge that others, too, have failed but that only the positive-minded folk have the stamina to derive a profit out of losses.

13. Adopt the positive attitude and the reporter's red-flannel viewpoint, and you'll never, or very rarely, be in awe of anyone again.

11

The Gentle Art of Self-deception

YOUR ALIBIS WILL make a negative and even a neurotic or psychotic personality out of you if you don't watch out. Man's capacity for fooling himself is almost limitless. His negative refusal to face facts squarely prompts the myriad excuses and alibis we all resort to from time to time, and if they become habitual, we are lost in a mist of self-deceit.

There are two classes of alibis. One is honest and legitimate. The other is dishonest and born out of unreality. If you sprain your wrist and offer that as an alibi for not bowling against the champion of the club, you are using an honest alibi. But if after the wrist is healed you still claim lameness as an excuse for avoiding a possible defeat or because you don't want to bowl for other reasons, your alibi is illegitimate.

The artful dodge, "I have papers to study and can't go to the movies tonight," rather than the flat statement, "You and the movies bore me stiff," may be the

most tactful deceit and permissible perhaps if you know *why* you are escaping. But many negative persons have made the smooth alibi a habit to the point where it achieves aspects of reality and validity in their own minds.

I know a negative-minded, maladjusted man who has literally made a career of self-deception. He is an unhappy individual. His only intimates, with perhaps one or two exceptions, are those who feed on the crumbs that fall from his financial table. He has, however, kidded himself that the group that swarms around him is drawn to him by his personal charm. He has imposed on many of them and rationalized his acts. He might have had a brilliant career except for his genius at self-deception. He inherited a fortune and a distinguished business. His financial status permitted him to simply pretend he managed the business and allowed him to alibi out of his consistent failures. The fortune is protected in trusts, so he couldn't lose that, but his business has faded to a shadow while he pretended to be its successful chief executive. He has convinced himself and some others that the business failure was completely the fault of his associates. His alibi? His management would have been perfect were it not for the fact he was so busy (golfing and talking endlessly) he had to depend too much on others. His associates and competitors all know he was primarily to blame, but he doesn't even suspect that because he is a past master in the gentle, negative, comforting art of self-deception.

Alibis and excuses are the pills we use to deaden and conceal the pain of our shortcomings, failures, and frustrations. It behooves us not to become too adept at rationalizing. To paraphrase J. P. Morgan, a man has two reasons for doing or failing to do a thing: one that sounds good, and a real one.

Let's examine at random a few of our more or less stock false excuses:

ALIBI: The light was green when I started to cross the intersection.

TRUTH: It was switching. You were in a hurry and took a chance.

ALIBI: You have to have pull in our office, and so I didn't get the promotion.

TRUTH: You're not so "hot" on your present job and ignore the fact that most men and women workers get ahead without pull.

ALIBI: I don't read many good books. I'd like to, but I haven't time.

TRUTH: You find good books dull and greatly prefer "whodunits" and radio and television.

ALIBI: It was an unusual distribution of cards that set us three tricks.

TRUTH: It was an obvious mistake on your part to bid five spades without proper support.

ALIBI: I didn't know that the shotgun was loaded.

TRUTH: You were careless and at fault but won't admit it even to yourself.

ALIBI: It will protect the family interests if I make a soft job for my dull in-law in my business.

TRUTH: He can't carry his own weight, but the in-laws have nagged you into it. Besides you know you can overpay him at the expense of stockholders and the government and get him off your personal dole list.

ALIBI: Men are all heels, and I'm too intelligent and discriminating to kid them along and pet as other girls do, just to be popular.

TRUTH: You are self-centered, shy, afraid of men, and deeply jealous of popular girls.

ALIBI: I won't go to church Sunday because I had an overdose as a child, the minister annoys me, they're always asking for money, and too many hypocrites attend.

TRUTH: You can't be bothered, you're lazy and intend to sleep Sunday morning, and also you feel uncomfortable in church surroundings.

ALIBI: All my husband thinks about is sex, and I'm above that sort of thing. I'm a good mother, good cook, and a good housekeeper. What more is he entitled to?

TRUTH: You want your home primarily for yourself and your children and your own comfort. You are a poor wife and a swindler to expect your husband to be just a checkbook.

ALIBI: I hoist drinks because I have to for business reasons.

TRUTH: You love liquor.

ALIBI: The light got in my eyes, or I'd have knocked out a home run.

TRUTH: You missed by a mile because you aren't very good at it.

ALIBI: Well you see, boss, Frank rushed me for other reports, and I didn't have time to. . . .

TRUTH: You forgot, you lug!

ALIBI: The bookkeeper gave me the wrong figures, so I couldn't help it that my estimate was incorrect.

TRUTH: You didn't bother to check the figures and didn't even sense the errors involved.

ALIBI: I'd have been on the boat, but the train was late.

TRUTH: You missed the boat because you didn't start in time.

ALIBI: I really must do something about my figure, but I starve and starve, and besides I have to eat to have strength for my work. It must be my glands.

TRUTH: Aw, you eat too much! You are a food drunkard and want to be fat more than you want to be slim.

ALIBI: I'd really like to save some money, but my barest needs take every penny.

TRUTH: You want to *have* money but refuse to *save* it.

ALIBI: I haven't the time for the many things I want to do.

TRUTH: You have twenty-four hours every day.

ALIBI: My book is the best in its field, fine reviews, would have been a best seller if the publishers had promoted it properly.

TRUTH: The book wasn't very good. It had ample initial promotion and would have had more if the book had merited the expenditure.

ALIBI: Write down some of your own pet excuses and those of folk you know.

TRUTH: Examine those alibis realistically, and expose the sneaky little evaders for what they are.

Many men and women put in more time and good thought in order to make an alibi than it would take them to make good. Alibi Ike and Alibi Kate are negative souls and fool some folk sometimes but more frequently fool only themselves.

The art of the alibi may be carried to a point where an individual is on the border line of neuroticism and moving toward a psychotic state. We can deceive ourselves by failing to realize that the mental images we have of ourselves may be radically different from what others see.

The psychiatrists tell us the neurotic is completely unaware that he is building up a fictitious image of himself. The facts may be perfectly obvious to any

observant lay person, but the neurotic in no way challenges the validity of the mental picture he has of himself. He doesn't realize he has fooled himself into a static worship of a false, clay image of self-esteem, which he has erected as a mental substitute for genuine self-confidence and genuine accomplishment.

These neurotic mental gymnastics of unreality were seen by Freud as the ego ideal, narcissism, and superego; by Adler as a striving for superiority; and by Horney as the idealized image that is often the only part of the patient that is real to him. "It may be," according to Dr. Karen Horney, "the only element that provides him with a kind of self-esteem and that keeps him from drowning in self-contempt."

It may well be clear that without being candidates for professional treatment we fool ourselves with alibis and rationalizations and try to fool others with false masks. We are reluctant to believe that others see us in personality pieces rather than in the complete image. One point of personality disfigurement may mar all the rest of the picture as it appears to others.

The Noble You as you see yourself and hope you appear to others might be roughly word-pictured thus:

Modest	Trusting
Considerate	Admired
Poised	Sympathetic
Generous	Broad-minded
Capable	Distinguished in appearance
Popular	Open-minded

Well! Downright noble, all in all, even great enough to admit faults such as being:

Too sensitive	Too forgiving
Too generous	Too kind

Quite exemplary are those faults turned to the word camera. But wait a moment! The eyes of others reveal that at times:

You are mean—even sadistic	You are prejudiced
You envy	You even want to kill
You belittle	You would do bodily harm if you could get away with it
You hate	You are selfish
You are easily angered	You are unreasonable
You do shameful things	You are sensual
You are narrow-minded	You are tricky
You are suspicious	

You are sure you aren't ever that way? Oh, well, probably not you and not me, but the other fellow! The psychologists assure us that these are all or mostly all somewhat natural facets of personality and bad primarily according to the degree. We may all see these ignoble flaws in the picture—but very dimly. And so we touch up the bad spots with the use of elastic words that mean just what we want them to mean. So, by linguistic legerdemain:

You are	But the other fellow is
Wisely persistent	Stubborn
Cautious	Suspicious

You are	But the other fellow is
Entitled to your dues	Greedy
Loyal	Tricky (if he questions your fine motives)
Generous	Selfish (if he wants what you prize)
Resourceful	A fool for luck

Thus we fool ourselves by distorting the images of those we hate or fear, just as in reverse we ascribe virtues to those we adore—including ourselves.

Some folk have a naïve faith in words, just words. They feel that there is a certain magic whereby words and phrases repeated often enough can change or substitute for reality. They fail to realize that vague and dishonest use of words indicates maladjustment, that a characteristic of the insane is that they are unable to express clearly what is the matter with them.

It is quite well known that there are some primitive peoples who simply cannot distinguish fact from fancy. It isn't so well known that there are many college graduates in your community and mine who today have that same primitive fuzziness of mind that lets fancy substitute for fact. They include the dilettantes, the four-flushers, the snobs, the pretenders indulging in a life game of "let's pretend."

The better adjusted and more intelligent and positive-minded a man is, the more accurate and precise is he in the use of words. The more you fool yourself and vainly attempt to delude others with the misuse of

words, the more you hurt yourself and others and the more you reveal your negative inadequacies.

Let us examine a few more or less commonplace examples of false statements, which, oft repeated, assume the proportions of reality for persons who should know better:

"Isn't little Jennie a beautiful child—look at her now —just beautiful," exclaims the doting mother. She has used the phrases so often she believes them. You look and see a cross-eyed, stringy-haired, snub-nosed lass with buckteeth who by any generally accepted standards is downright commonplace in appearance, even homely. Only a mother, deceiving herself, could call the child beautiful to look upon. The mother is using words over and over again to try to change or conceal reality even from herself, and if she voices the beauty statements often enough, she may well come to believe that the words have changed the reality. She is hurting the child by delaying the fitting of glasses for the eyes and braces for the teeth.

"Johnny is brilliant—he's one of the smartest boys in town," says Pop, and Mom is quick to concur. In chorus they say, *"Those teachers are dumb, or Johnny would get passing grades."* They have said it so often they come to believe it, despite the fact that Johnny has a hard time trying to just hang on without being retarded a grade or two. Almost any public-school teacher can

testify that their sharpest, loudest, and most persistent critics are the parents of the dumbest children in the class. The schools can't change Johnny's genetic inheritance and family background. And the parents, try as they may, can't change it with words. But the repeated words and phrases help them to believe what they want to believe, instead of taking positive steps to give Johnny the kind of training he really needs in some vocation.

"*I value loyalty more highly than any other quality,*" says the business executive, time and time again. I shudder when I hear anyone use the word "loyalty" more than two or three times. I knew a business executive who was constantly using the word and the phrase above. That man was disloyal to his beautiful wife and to a lovely only child. He was disloyal to the brother who paid him the highest salary he had ever had, in addition to giving him valuable company stock. He robbed the brother of cash; he swindled the brother with side ventures dependent on the company; he gambled in the pit with company funds, but for his personal account. A few days before one Christmas he flatly ordered the discharge without notice of a loyal employee, the latter with several dependents. He was disloyal to friends and associates and to himself as well. He seemed to use this prating about loyalty as a smoke screen, and I am convinced that he truly believed in his conscious mind that he was a loyal and much misunderstood man.

"Greed is a vice, and the greedy ask for a little more and a little more until they lose all," is the oft-repeated preachment of the greediest individual I have ever known. He is an egocentric of the first water whose voracious greed for cash and limelight and attention constantly blackballs him and makes him the city's best known butt for quips and more or less tolerant laughs. He mesmerizes himself with words and apparently has convinced himself that he is the very soul of generosity.

"I'm tremendously independent, you see . . ." repeats an oververbalized young man nearing thirty who has yet to earn enough to support himself without subsidy. He quit job after job secured by father and friends in efforts to put him to useful work. He's "tremendously independent," you see!

We are all familiar with the self-deceiver with the grasshopper mind. He mistakes activity for positive progress, like a puppy chasing its own tail. He resembles the baseball pitcher who spits on his mitt, dusts his hand, toys with the ball, and is forever winding up but never really throws the ball.

You must easily recognize those oververbalized, frequently neurotic men and women of your own acquaintance. They talk yak-yak-yak-yak-yak-yak and obviously as well as audibly kid themselves that talk-talk-talk-talk-talk-talk-talking *about* something is the equivalent of *doing* something about it.

The dilettante is an adept at oververbalizing. Writers, especially the unsuccessful and would-be variety, kid themselves by talking and talking and talking. The ineffectuals of your daily life are frequently the ones who talk too much, too rapidly, too avidly about things they know little about.

Some of these word drunkards fear silence as nature abhors a vacuum. Others undam a spate of words to build up their self-esteem and attempt to force approval of others. There are others who simply talk on and on in a verbal search for something they can be sure of and because they simply do not know what is relevant. They rarely actually see their problems, rarely solve any problem, but conceal and rationalize, effectively sealing off reality with a wall of words.

And so these negative personalities go through life defrauding themselves and others with a spurious coinage of words and deceiving themselves in these and many other ways. They are frustrated, frustrating ineffectuals. Their positive-minded friends, however, check and evaluate and face the realities and facts of life. The positive avoid the verbal mists and mazes, fogs and bogs. The positive march forward through sunshine and storms, while their negative comrades grope blindly in circles in the darkness.

12

How to Make Your Daydreams Come True

DAYDREAMING IS EXTREMELY pleasant for both positive and negative folk. We all do it. Oh, boy! In his daydreams the self-pitying clerk inherits a fortune, quietly buys the company, and walks in one day to give a Bronx salute to his hated boss and tell him he's fired by the new owner—the clerk, no less. Roy Howard, the guiding genius of the Scripps-Howard chain of newspapers, was once upon a time a penniless newsboy peddling the Indiana *Daily Times*. One day he walked in and bought the paper for cash. By her wishful thinking Dolly Dizzysteps is picked up at the curb by the handsomest hunk of man imaginable, who screeches to a stop in a shining new Cadillac convertible. He makes her stoop under the weight of diamond ropes, drapes the stoop with platina mink, and wafts with her to Arabia in their private flying Ritz-Carlton suite. Not long ago the comely unknown daughter of a miner did stand at the altar with a man of millions.

Every man can be a superman in his daydreams. Every woman can be whatever women want most to be in her daydreams. Amazingly enough, like Roy Howard and the miner's daughter, there are many men and women who do make their dreams come true in full or in great part. Many, many more—and this may well include you—can make their dreams come true if their desire is strong enough. Men and women who develop the positive attitude are the ones who transform their dreams into reality. Those who stolidly practice the negative attitude condemn themselves to a life of unrealized dreams. They fail to recognize that *man's infinite capacity to fool himself* makes wishful thinking without positive action more damaging than all the opiates and the hard liquors of the ages.

There are two distinct types of daydreamers:

The *positive daydreamer,* who takes action to gratify his wishes, who takes definite steps to turn dreams into reality, who tackles his problem *in particular.*

The *negative daydreamer,* who takes no steps to fulfill his wishes, who goes on dreaming of miraculous and complete solutions of his problems *in general,* who simply sits and vaguely hopes, who substitutes *wishing* for *doing.*

You are a daydreamer. It is important that you determine which type you are. It is important that you see the difference between simply wishing and taking positive action to try to gratify your wishes. You cause things to happen to you in this life—what, when, where, how

these things happen depends on your negative or positive attitude and your solution of the conflict that sometimes arises between the two.

As one of countless examples, Nina Wilcox Putnam, widely traveled and noted novelist, is a positive daydreamer. When she was a youngster, she dreamed of being a writer and took steps to turn that dream into reality. She believed that a good daydream is worth fighting for, and she had to fight for hers against many negative-minded folk.

"Every individual in my family opposed me," she tells us. "My parents deprived me of writing material, so I borrowed from a neighbor and locked myself in the cellar to write." There we have the positive support of a daydream arrayed against negative factors that sometimes surround us all.

Later on, when Nina was in the midst of establishing her reputation and was beginning to work on a serial story, a close relative was taken ill in her home. "I was the chief support of the household," she recalls, "but I was also a woman and the family therefore considered it my duty to remain by the sickbed. I wanted to stay; I knew it was my sentimental duty to stay. But I also knew that I wanted to succeed, and that my story had to be done. So I moved out to a hotel, and stayed there in uninterrupted peace until my job was done.

"The family said harsh things. I myself was doubtful as to the fate of what I had written at the expense of so much criticism. But I had done what I believed was

basically right. The story was sold and the money paid the expense of the illness."

Positively ruthless? Not quite! Nina would not have become the chief breadwinner in her youth without fighting for realization of her dreams. There were others who put up negative hurdles for her to leap who could attend the ill relative, and it was the positive Nina who paid the bills. She is not ruthless. She has made and spent fortunes lavishly on others, fortunes that she acquired by positive action in bringing her chief dream into reality.

Daydreaming is essentially a flight from reality, an escape into a land of make-believe. When we daydream, we joy-ride to a mental play land where the imagination goes for hilarious trips on a roller coaster or soars into the skies or indulges in romances of the heart or business or career, always rewarded with fabulous success. Every conspicuous success of man or woman had its origin in daydreaming, and yet daydreaming has a black name. Its name is bad because failures, too, are traced to daydreaming, the fantasies of success into which a multitude escape and in which they indulge until the dream has crowded out the reality and the habit of reward in fantasy has become chronic.

An Einstein indulges in mathematical daydreaming for years before he evolves the formula of relativity or the splitting of the atom. A Goethals dreams of a canal across the Isthmus of Panama before it can ever be built. A Wright dreams of flying a heavier than air

machine. Someone else then dreams of flying into the stratosphere before that becomes a reality. A Mitchell daydreams of the old South before a *Gone with the Wind* is written. An Edison dreams of electrical possibilities, and a world becomes light at night. A Mozart or a Beethoven dreams musical masterpieces before they are put down on paper.

But in all such cases the daydreaming is done by individuals who take positive action to gratify their wishes and turn their dreams into realities. George Catlett Marshall, as a lad, dreamed of becoming not just a soldier but a great soldier. He tried for West Point and couldn't get in. So he went to Virginia Military Institute. Soon after enrollment he was accidentally stabbed with a bayonet and almost died, and his dream almost died with him. But he recovered, and his dream lived. He became Chief of Staff of the United States Army and later the United States Secretary of State in the "Cold World War." Every great leader in the history of this country has been a man of dreams linked with positive thought and positive action.

The daydreams of the multitude of ineffectual men and women are vague and rambling and go on endlessly in circles, like a dog chasing his own tail and wearing himself out without accomplishing anything. The daydreams such as those mentioned above and all daydreams that are put to work are snatched out of the fog of the dreamer's mind and subjected to the glaring searchlight of analysis and realistic tests to determine

workable possibilities. They are given the positive treatment. The daydreams of the positive man or woman are alive; those of the negative-minded folk are stillborn.

The positive daydreamer may and frequently does escape from reality by temporarily identifying himself with or sharing the emotional experiences involved in watching a television screen, attending the current plays, reading a fascinating novel, or leaning back in an armchair and letting his thoughts run rife. But he comes back to reality, turns off the TV, leaves the playhouse, lays aside the book, gets out of his chair, and goes to work. The chronic daydreamer, however, is never done with his dreaming. The lullaby goes on indefinitely, soothing, holding back reality. No sooner is one dream lost than he snatches another, and he dreams for the dream's sake alone. He dwarfs Paul Bunyan's gigantic strides in fancy and in real life takes only the few faltering steps necessary for bare survival. Why? Because reality bruises him, but in his daydreams he is always the champion of champions.

There are multiple causes of chronic, excessive, negative daydreaming.

Psychologists tell us that every daydream is an unfulfilled wish; that every daydream represents a desire that has not been gratified; that there is no essential difference between dreams in sleep and daydreams; that night dreams sometimes clarify our thinking and aid in solving problems; that much of value can be secured by

careful examination of daydreams; that, because of the wish element involved, daydreams bring peace and pleasure; that there is a certain advantage in being able to daydream.

Psychiatrists tell us that excessive daydreaming of the type that invites failure is almost invariably connected with deep-seated feelings of inferiority; that these feelings of inferiority, regardless of whether they are justified or not, have their origin in a timid, oversensitive personality; that such a personality draws back from the competition of a rough-and-ready world, withers under snubs and rejections, and compensates for the rough treatment of cold reality by escape into daydreams, where he can bask in the warmth of flickering flames of fancy, where he dreams up a world tailored to his wishful measurements.

Psychologists and psychiatrists tell us that frustration is the prolific father of daydreaming. A boy whose childhood is dominated by an overbearing parent or subordinated to the manipulations of older brothers and sisters may come to feel that he isn't so good and strong and resourceful as others. He is depressed and unhappy in his comparisons. But when he retreats into daydreaming he becomes the winner, and it is pleasant to be the champ. He retreats more and more into daydreams, and sometimes wishful thinking becomes chronic. His sister may dream of being the belle of the dance and attracting the attention of the school's star athlete—but he doesn't even see her at the dances, and sometimes

she doesn't even get to the dances. She feels she hasn't the proper clothes to set off her charms and feels entirely defeated. She withdraws into her chamber and there lies gazing at the ceiling and dreams up romances that make the current stars of Hollywood look like callow amateurs. It's fun for a while, but if her daydreams become a chronic retreat from her frustrations, there may well be a lifetime of disappointments ahead for her. Disappointed wives and their drudging menfolk, frustrated in their careers by their limitations and their negative attitudes, find surcease in the opiate of daydreaming.

If you are a habitual daydreamer, you may well ask what can be done for you. The answer must depend on how chronic your habit is, how deep-seated were the experiences that prompted development of the habit, and how intensely you desire to abandon the habit. One thing is certain: you can't shed the habit by fostering it; you must attack it positively and beat it down and put it under control.

Some chronic daydreamers can't, without help, ferret out the memory of why they fled to daydreams for solace. They, of necessity, must turn to someone specifically skilled in probing into their unconscious minds to discover the origin of the habit.

Dr. Louis E. Bisch cites the case of a woman of thirty-six who despaired of ever marrying and suffered from depression because she felt so thwarted and useless.

"Tell me what you would *like* to do," Dr. Bisch instructed.

"My daydreams you mean?" she asked shyly. "They are too numerous and farfetched, and most of them have to do with love and marriage. As I have already mentioned, I can cook, sew, and wash dishes—that's all!"

Dr. Bisch interposed, "And you have made it clear that you like none of these. Suppose we see whether *any* of your *daydreams* have practical possibilities."

Well, this young woman thought she'd like to own a car, travel, be admired for her dancing, possess hazel eyes, be fifteen pounds lighter in weight, etc. And, naturally, there were the usual daydreams about the tall, handsome, wealthy, perfect lover whose wife she would become, about living in a beautiful home with servants and all that sort of thing.

None of these items, however, seemed to have sufficient promise of the personal satisfaction of immediate fulfillment. So Dr. Bisch urged her to think back and try to recall daydreams of the past, perhaps when she was in her teens or early twenties.

"Once I had a notion I'd like to be a dress designer," she finally said.

"Why didn't you become one?" the psychiatrist inquired.

"My parents could not afford to send me to school, and I was too young and inexperienced to make an actual attempt and try to bluff it out."

"If the urge to become a designer was strong when you were young, I dare say it is still there."

"I believe it is," she exclaimed. "Strange I never thought of it before. I *could* afford to study now. I believe I will."

Needless to add, the most practical daydream, even though experienced years before and then forgotten, was the means through which this woman was emotionally rehabilitated and made happy. In her daydreaming, she was seeking broad, generalized fulfillment of her wishes. Defeat resulted until she selected a particular dream and took positive action to transform it into reality.

The power to daydream is a gift from the gods. It is the misuse of daydreaming that results in continued frustration and failure. The trouble with the ordinary garden variety of daydreamer is that he wants an all-encompassing and complete fulfillment of his dreams immediately. He dreams of more power and possessions than he can possibly handle effectively and refuses to settle for anything less.

Mr. Wantaby Bigquick, working in a minor job with an automobile-manufacturing company, can't be bothered learning the small details of his job beyond a point that just keeps him on the payroll. He wants to skip the minor steps. Once he applied for the job as head of his department, and it was refused because he was in no way prepared for it. Instead of equipping himself for more important work, he blamed his superiors and

dreamed that someday he would be the head of the company and then his fellows would see what a superior sort of man he was.

Working in the same department with Mr. Wantaby Bigquick is a country-bred immigrant named Nicholas Dreystadt, aged twenty-two. Now Nick Dreystadt is a positive type of young machinist. He dreams dreams, but he also is content for the time being to do better the work that is at hand and to learn every little detail of the work of his department.

Nick kept his dreams within control and tackled his problems in particular instead of demanding complete fulfillment of his dreams in one package for immediate delivery. He was made service manager for Cadillac in Chicago, and later this positive young man was drafted by the head office in Detroit. He became a vice-president of General Motors and not long ago, at the age of fifty-seven, was selected to head Chevrolet, the world's largest automobile producer. Wantaby Bigquick is still a disappointed machinist dreaming of the day when he'll head a great organization.

Occasionally people turn to psychiatrists or psychologists for solutions of difficulties that could be solved simply by application of common-sense self-analysis. If you are convinced that your life is being twisted and controlled by chronic, negative daydreaming, you should by all means seek competent professional assistance. If, however, you suspect that you have simply been drifting into too much ineffectual daydreaming,

if you feel you want to do some self-searching on your own power, the following questions realistically answered should be of assistance. Write down the questions, and under each put down a cold, uncolored answer. Remember you needn't show this paper work to anyone. It's your own problem and your own search, so don't bluff yourself.

1. Have I had a sharply defined goal in life and taken specific steps for its attainment?

2. Have I ever determined on four or five specific steps of preparation to carry me to my most immediate goal that must be attained if I am ever to accomplish my over-all objective?

3. If I identified those necessary steps, did I do everything in my power to take them, or did I rest content with a few halfhearted tries?

4. When I have encountered obstacles in the way of accomplishing my immediate objective, have I really fought the matter out or have I surrendered to self-imposed obstacles?

5. Have I actually tried hard to do what I now say I can't do?

6. When did I try—how long ago was that?

7. If I failed, exactly why did I fail? Was the failure caused by something entirely beyond my own control? Or was it because I didn't have a fighting heart.

8. Did I have a deep-seated, intense desire to accomplish my objective?

9. When did I first become convinced that I didn't

have the ability needed to attain my goal? (Be honest now, for you can almost always peg the point at which you lowered the banner.)

10. What caused my conviction that I couldn't win my objective?

11. Was that conviction well justified, or was the cause something that I could have overcome if I had had a positive enough desire to fight my way through to victory?

12. Do I have good reason to believe that the cause or causes are still justified—or have some of the obstacles simply disappeared?

13. Does the thought and reality of engaging in competition with others inspire feelings of worry and anxiety?

14. If so, what, specifically, am I afraid of? Why? If what I fear came to pass, would it mean utter ruin or would I still be able to land on my feet, even though temporarily embarrassed?

15. Do the fears that thwarted fulfillment of my desires still make sense?

16. If my goal were suddenly handed to me on a platter today, would its realization come in conflict with my old beliefs, would I be embarrassed in any way, would I be able to handle it with full confidence? [I knew a $10,000 man who was miserable when his dream of the branch managership at $25,000 was offered to him. He felt that he and his wife would be unhappy because of the social obligations involved. He had his

dream and was unhappy. He turned the job down on the basis of his self-imposed limitations.]

17. How many of my limitations have been self-imposed? Couldn't I have overcome many, if not most, of those limitations by positive action?

18. How often do I simply dream of accomplishment instead of taking positive steps toward it?

19. How often have I failed to step up and ask for that which I knew was good and within my reach and to which I was reasonably entitled?

20. Aside from my routine time on the job, do I put in more time and thought daydreaming than I put in on specific preparation for realization of my daydreams? [Many men and women daydream of being successful writers. Within five years some of them become reasonably successful by actually doing something about it, while the others in the same period simply dream of the day when they will be guests of honor at literary teas. Jan Struthers, who wrote *Mrs. Minniver* and has been feted around the world, says she thoroughly enjoys *having written* but certainly doesn't enjoy *writing*. The daydreamer tries to capture the fruits of *having written* without ever indulging in the positive labor of writing.]

21. How often do I talk out my daydreams, talk about the things I'm going to do someday, talk about the "big deal" I have on the fire, talk about things I rarely do anything about, but talk until the voicing becomes almost the reality?

22. Do I have a tendency to dream too much of com-

plete accomplishment, a broad, general over-all achievement, and to neglect or spurn or dodge the minor accomplishments in particular that all build toward the general gratification?

23. Do I dream about a bigger job and better pay without doing much in addition to my daily routines to accomplish that end? [The highest aim of the great majority of people is to hang onto their present job and be *given* or *voted* a raise or promotion. They are where they are, being paid what they get, largely because of self-imposed limitations and negative thinking.]

24. Am I simply mentally marking time and waiting for dreams to come true? [Psychologist William Moulton Marston in a two-year period asked 3,000 persons "What have you to live for?" He was shocked to find that 94 per cent were simply enduring the present while they waited for the future; waited for someone to die; waited for "something" to happen; waited for children to grow up and leave home; waited for next year; waited for another time to take a long-dreamed-about trip; waited for tomorrow without realizing that all anyone ever has is today because yesterday is gone and tomorrow never comes.]

In your own particular case, no doubt, other searching questions along these lines require carefully considered answers. After this self-quiz you may see more clearly why your dreams may never be fulfilled unless

you adopt the positive attitude of mind and take action to make your dreams come true.

These steps may carry you toward a more positive way of life:

STEP ONE: When a daydream keeps recurring, grab it by the ears, look into its eyes, examine its teeth, analyze it thoroughly. If the dream is too big or too far beyond your capacity as of now, try to break it down into parts some of which are within your grasp. Then switch your thought and planning to attainment of the presently possible. If you dream of being President of the country, the mathematical chances against you are tremendous—but how about office in your neighborhood associations or a village political job? Make part of your dream come true, and you may be happier in the process of realizing part of it than you ever would be in its complete realization. Is your dream "If I had a million"? Take positive action to acquire that first hundred and then the first thousand. Except for inheritance, that's the way most millionaires made their dreams come true. What are you waiting for?

STEP TWO: Dream no little dreams, but determine that you are going to take positive steps to make your very own dreams come true in full or in fair part. If you have a basketful of dreams and never have taken a positive step to realization of any of them, laugh them out of your mind and substitute dreams that offer a chance at control. Then *do something* about it. Don't just fan yourself with fantasies.

Sam Briskin was an immigrant kid of seventeen in Wilmington, Delaware. He asked for a job. The foreman said, "Five dollars a week." The boy said, "I'll start *now*." He dreamed of being his own boss. He saved money. He met Betty Prosk in Chicago. She was the sister of a friend. "When I saw her," said Sam, later, "I knew I was going to marry her." He did, and told her of his daydreams. Someday she was going to find herself married to the head of a factory, and he would make money for her, and the workers would all be his friends. He had some trouble on the way. Once the doctors gave him only six months to live, but that wasn't part of his dream. In 1923 he formed his own company. Within ten years he was a prominent replacement radiator manufacturer. He made automobile heaters. He established the Revere Camera Company of Chicago, making cameras and projectors—an outstanding company. His workers have prospered, with large pay increases freely granted. They love the boss and are his friends. He made his dream come true, positive step by positive step. Countless others have done likewise. What are you waiting for?

STEP THREE: Understand that daydreaming is simply imagination running wild like a colt in the pasture. Look it over, creep up on it, rope that coltish dream, harness it, and you have power at hand, as have all who create new products, open up more important jobs, lay groundwork for constructive changes, acquire the riches that life has to offer. Have you asked for your fair share?

Have you made your decisions? Have you really taken the positive action you know you need to take?

Perhaps you have heard one of the best loved lecturers of the century give one of his more than five thousand lectures or have read one of his numerous and influential books or his daily newspaper feature, "Let's Explore Your Mind." When a boy, Albert Wiggam dreamed of being a lecturer and author. For his third platform attempt he had memorized a speech that began "Adams and Jefferson are no more." Albert stepped forward, bowed, and solemnly spoke, "Adams and Jefferson are no more," and became tongue-tied. He couldn't utter another word. He bowed and sat down amid loud and humiliating applause. But he still had his dream and his positive determination, and he became one of the most popular and highest paid lecturers in the country. What is your dream? What are you going to do about it?

STEP FOUR: Futile daydreaming may have become a pleasant little habit. Determine to halt each dream as it floats into your mind and examine it to see if it has present possibilities of action. If not, chase it out. You can hold only one dream in your mind at one time. Shoo the fantasies away by substituting thought about positive steps toward solving present problems. Smile at those futile fantasies, and tell them kindly, or indignantly if you prefer, that you are too busy thinking about more important matters to bother with them just now. Make them unwelcome. Tell those little visitors that you have declared a new mental deal and intend to give them the

positive treatment every time they come to call and rap on your mental doors. Meet them promptly at the door: "Anything positive and realistic to offer today? No? Then, out you go . . . beat it, and I mean *now!*" Silly? No, indeed. This can aid in breaking up the habit of futile daydreaming, than which there is nothing sillier.

Susan was a career girl. She had been advanced because of her good work, but she was frustrated by the man problem and fled into daydreams. She let herself go dowdy, took no steps to meet people, gradually found almost complete escape from reality in her daydreams, in which she was the immaculate and beautiful fairy princess courted by knights in shining armor mounted on pure white chargers. The reality of the office was in such sharp contrast with her dreams she became resentful of correction and change. She was fired. It took that and a psychiatrist to convince her that daydreaming can be silly. When she applied the hot foot to her visiting dream knights and snapped out of her dreams, she got another job, joined two organizations, made the most of her appearance, looked good to a salesman. She didn't float down the aisle of the church with half a dozen bridesmaids, but she did say "I do" before a justice, and now she has the reality of a little cherub who keeps her too busy with formulas, drooling, and such, to permit of much in the way of daydreaming about herself.

STEP FIVE: Determine that the only daydream worth having is one that merits positive striving toward its realization.

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The Positive Magic of Appreciation

MY NOMINATION AS the one word of greatest significance in the lexicon is *appreciation.* When understood and used positively, *appreciation* is the most beautiful, the most powerful, and withal the most neglected and abused of all words. I defy any reader to select one word of greater potentialities in the achievement of a balanced, satisfactory way of life.

If you truly possess the full sense of the breadth and height and depth and quality of appreciation, you can fend off any blow life has to offer, you can soar to the high places and attain all of a great heart's desires. Once you fully possess appreciation, you have the only world worth having at your command. For this single word encompasses in its sweeping embrace fine faith, great hope, sympathetic charity, all the essentials for an influential personality—one that wins love in its broadest sense and is capable of loving in return.

Your deepest hunger is for appreciation. Your most

commonly recognized basic cravings are virtually meaningless without it. Food loses its flavor, drink its refreshment, shelter its comfort, without appreciation. Without it there is no adequate gratification of the gnawing hunger for social acceptance, a satisfactory love life, or gratification of our ego impulses, as discussed in other chapters. It is appreciation that gives life true meaning. Appreciation of you can come only from others, and the one best way to attain its inflowing nourishment of your life is by giving generously to others the appreciation they crave even as you and I.

There is positive magic in appreciation.

It is more than a word. It is magic if you would have it so. Centuries ago the Romans developed the word *appretiare*, meaning to appraise or set a value on, from the words *pretiare*, to prize, and *pretium*, price. These Latin words produced the English words *appreciate*, meaning to set a value on and esteem the full worth, and the word *appreciation*, which modern lexicographers define as "the action of appreciating—a favorable critical estimate. . . ."

Here, again, we come to grips with the positive as opposed to the negative. Note, please, the positive *action* of appreciating. And note the positive synonyms for the word: esteem, estimate, prize, value, praise. Then note the negative antonyms: depreciate, despise, flout, misjudge, scorn, undervalue.

So, deep within you and me and all with whom we come in contact, is the very natural yearning to be

esteemed and priced at our full worth, and we want the positive *action of appreciating*. We aren't crystal-gazers. We want to be *shown* over and over again. The knowing and telling and showing of appreciation can best be motivated by less miserly expression of gratitude and kindness. Self-appreciation is an unseasoned potion. We want appreciation from others. Our one best way to attain that expression is to accord appreciation to others as a deep and guiding positive principle of our lives and thoughts and actions.

From the great heart of the poet Helen Hunt Jackson came the beautifully expressive lines: "If you love me, tell me that you love me; the realm of silence is large enough beyond the grave." It takes no masterful imagination to hear the words "If you love me, tell me so" echoing from the hearts of millions through the ages—the plea of the silent hearts of multitudes today.

You can't very well go up to Joe or Jane Dokes and say, "Please appreciate me," but you can ask them in a far more expressive way by revealing your own appreciation where it is due. Sometimes the expression may cause a feeling of shyness to well up in the recipient so that there is no immediate response, but as often as not the revelation of appreciation will melt down reserve, and an appreciation in kind will flow back to you.

There seems to be an almost universal fear of expressing gratitude. Perhaps this reluctance is interpreted by the unintelligent heart as indicating softness, weakness, or perhaps there is a fear that it undermines our feelings

of adequacy and self-esteem. But it needn't be so. Appreciation is the flower of fine character. Only the churlish whose hearts are uneducated, whose sensibilities are uncultivated, whose emotions are unbalanced are incapable of expressing appreciation.

Nevertheless many are somewhat awkward about revealing their finer selves despite the desire that their fineness be recognized by others. James Aldredge gives us an interesting example of this awkwardness in a story still current in a Berkshire community:

One day a chimney fire broke out in the home of a man who had recently moved out from the city. As he stared helplessly, watching the flames lick through the wall, there came a knock. It was his next-door neighbor.

"Havin' a little trouble, eh?" said he. "Jes' fetch me an ax!"

The neighbor quickly chopped the plaster from the pipe hole, laying bare the smoldering framework. "Now fetch me a bucket of water!" he directed.

The fire was soon put out. When the native departed without another word, the city man supposed he had seen the last of him. But in a few minutes he was back with a bag of plaster, a roll of wallpaper, and some chicken wire. Carefully he tacked the wire over the hole and then laid on the plaster.

"I'll be back tonight," he said as he left.

That evening he put on the paper. He grinned as he remarked, "I papered this house myself. Lucky I had a roll left over, wasn't it?"

In ten minutes the job was done. But before he left this time, the owner came straight to the point. "How much do I owe you?" he asked.

The native looked at him contemptuously.

"Not a cent!" he snapped. "Can't a man be neighborly, if he wants to?"

With that he slammed the door and marched home.

But the city man did not forget the kindness. He waited a chance to show his appreciation.

One cold winter day the opportunity came. It was below zero that morning, and from his window he saw the neighbor trying to start his car. No amount of cranking seemed to work.

Quickly the city man went to his garage, got out his own car, drove into the next yard, and hooked up a tow line. Not a word was said by either man. After the car was running, the city man untied the rope and drove away.

Early the next morning the neighbor was at his door.

"How much do I owe you?" he asked.

This was what the city man had been waiting for. "Not a cent!" he flung back. "Can't a man be neighborly if he wants to?"

"Guess so," said the native. And with a slow smile he started for home.

Positive acts of kindness and appreciation have a way of bouncing back. But even if the return is never detected, one shouldn't cripple his own sense of appreciation. He can better adopt the philosophy of that wise

observer of centuries past, Marcus Aurelius, who wrote in his journal, "Today I shall meet an impudent man, an ungrateful man, one who talks too much. It is natural for these men to be like this: so I shouldn't be surprised or disturbed."

All too often when we feel appreciation we may tell others of our enrichment but take it for granted that the generous themselves understand how we feel. The wives of some men never hear the spoken words, "I love you. You are kind. You are generous." These strong, silent men may be willing to die for those they love, but it's not dying that is wanted or the daily devotion of labor to care for their loved ones—it's the *spoken* words that would flood a life with sunshine.

We should so live that in later years we do not have to say, as David Grayson did, "Looking back, I have this to regret: that too often when I have loved, I did not say so."

No one is too great to want appreciation and be benefited by it. Joseph P. Tumulty, secretary to President Wilson, related an incident that occurred in the White House when Wilson was at the peak of his power. An obscure editor of a little country paper in the West had sent to the President a letter expressing appreciation for something he had done. Tumulty reports that there were tears in President Wilson's eyes when he said, "Here is a man who understands what I am trying to do."

It is the essence of kindness to express appreciation, and too often we wait and wait for some outstanding event, when it's the little daily items of appreciation that

could mean so much. A man on his way to becoming an alcoholic revealed in a burst of confidence that he was ready for suicide because, strive as he would to provide a beautiful home and cars and country clubs and luxurious expeditions for his wife and children, he was convinced that they all looked upon him as a checkbook and nothing more. "Their hands are constantly held out to receive," he said as he downed a hooker of straight bourbon, "but so help me God, not once a year do they give me one tiny little word of appreciation. Couldn't one of 'em just once—just once, mind you—break down and say 'Gee, Dad, that was swell of you' "?

Don't wait to make the grand gesture of appreciation. It's the minor things that count, as expressed by an anonymous poet in a clipping entitled "The Little Things," found in my mother's Bible.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter

If any little lift may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother.

If you love 'em, tell 'em!
If you like 'em, tell 'em!
If you appreciate 'em, tell 'em so!
And say it as if you meant it!

Charles Schwab didn't become a million-dollar-a-year man because he failed to understand people. He understood the yearning for appreciation. Said he, "Be hearty in your approbation and lavish in your praise."

The same principle was understood by the famous composer Handel. M. Rebecca Perry tells of the final rehearsal for the London performance of Handel's oratorio, *The Messiah.* The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth. . . ." She had perfect technique—faultless breathing, accurate note placing, and flawless enunciation. But as she finished the last note, Handel silenced the orchestra. Sorrowfully he said, "My daughter, you do not know that your Redeemer liveth, do you?"

"Why, yes," the soloist stammered, "I think I do."

"Then sing it!" Handel thundered. "Tell it to me so that I and all who hear you will know, and know that you feel the power and joy of it!"

Then he motioned the orchestra to play it again. And this time she sang the truth as she knew it in her heart,

sang with no thought of applause, sang so gloriously that all who heard forgot the craftsman's work and wept under the spell of the singer's soul. And when she had finished, the great composer approached her with joyous, tear-filled eyes and kissed her on the forehead. "You do know," he whispered, "for you have told me!"

Kindness emanates from the appreciative souls, issuing rays that sterilize any contagion of humiliation and defeat. Only they can be truly great, perhaps, because the world is forever in debt to the kind of heart. There is a Malay proverb which says that one can pay back the loan of gold but one dies forever in debt to those who are kind.

Appreciative kindness is a lesson in universal love and the first rule of etiquette. Robert Browning understood this. His artist son gave an exhibition of some of his pictures. One day, in the absence of his son, the poet received distinguished visitors and showed them about the exhibit. He left them for a moment to greet an unannounced visitor.

The new guest was embarrassed when Browning offered his hand, and she stammered, "Oh, I beg your pardon, sir, but please, sir, I am your cook! Mr. Barrett asked me to come and see his pictures."

"And I am delighted to see you," said the poet, giving her a warm smile. "Take my arm, and I will show you around."

Another man with an understanding heart is Louis B. Mayer, the noted Hollywood motion-picture magnate,

who is reputed by some to be done on the six-minute side. But there are those in the cinema colony who know that when the great actress Marie Dressler was in the late stages of her fatal illness Mr. Mayer visited her almost daily. In his efforts to buoy her spirit and give her hope, he took a new script on each visit and discussed it with her as a possible future vehicle. He knew there was slight chance that she would ever leave her bed, but his days were not too busy for his kind errand.

With mere knighthood a man could be lost in a crowd, but when knighted by kindness he is easy to discern, as was Sir Bartle Frere, when he was governor of Bombay. His wife, accompanied by a male servant, went to a crowded station to meet him on his return from a trip. She told her servant to go look for Sir Bartle.

"But how shall I know him?" the servant asked.

"Simply look for a tall gentleman helping somebody," she said.

With no further means of identification, the servant lost himself in the crowd and soon found a tall man helping an elderly lady from a car. He had found Sir Bartle.

Appreciative kindness provides such gracious giving. It is, as Mark Twain observed, a language which the deaf can hear and the blind can read. The great actress Sarah Bernhardt knew this language in all its inflections. She kept a bowl filled with coins on a secluded hall table in her home. One day, one of her visitors observed that some of her departing guests quietly visited the bowl and removed some of the coins. Her observant visitor

lingered until the others had gone and then asked Bernhardt about the bowl.

"All of my friends, particularly those who are in need, know the bowl is there," the actress explained. "They know why it is there. It enables me to offer them aid when they need it, and them to accept it, without the embarrassment of asking for it."

But one need not be famous and wealthy to indulge in the art of gracious giving. Marion Simms tells about a little friend of hers who seemed to know this almost instinctively. The little girl's allowance was gone, and no money was available to provide a gift for her sister's birthday, but the child found a way.

When the sister opened her birthday packages she found an envelope tied with a ribbon. Inside were three slips of paper with these neatly printed gifts:

Good for two dishwashings

Good for two bedmakings

Good for two kitchen-floor scrubbings

In the days that followed the sister "spent" her thoughtful gifts.

Another illustration of gracious giving from an intelligent heart is provided by Walter B. Pitkin:

Wong Hop ran the one store and the one restaurant in a Nevada mining town. The war came and took most of the town's population—all young men—for all branches of the service and for war factories. Everybody in town owed Wong Hop for groceries and meals; so it

was plain that this sudden departure would ruin him. Folks wondered how he would take it.

Wong Hop gave a farewell dinner to his friends and customers. The town was sure he would delicately suggest that his guests pay their bills. But no.

The dinner was a Cantonese marvel. After the town had stuffed down the dessert, Wong Hop moved over to the door and shook hands with each departing guest. Deftly he pressed five dollars into each hand as he shook it farewell and Godspeed.

"See here, Wong Hop," said an old-timer. "Why did you do that? All those fellows owed you a lot of money. If you don't collect it, you'll be bankrupt. Why did you give each one five dollars?"

"It makes my face to shine," answered Wong Hop.

What have you done recently to make your face to shine?

Nothing?

Why?

Because so often you have failed to receive appreciation? Samuel Liebowitz, the great criminal lawyer, saved seventy-eight persons from going to the electric chair, and yet not one of them ever even bothered to send him a greeting card at Christmas. Art King, an ex-Marine, established a "Job Center of the Air" broadcast and placed twenty-five hundred veterans in good paying positions, one for as much as $12,000 a year, and received thanks from only ten. There was a man from

Nazareth who healed ten lepers, and only one of them bothered to thank him.

Reluctance to express appreciation with either word or action seems to be almost as deep-seated in human nature as the craving to be appreciated. Don't expect appreciation. Give it. You will give appreciation if you have the intelligent heart. The reward for giving bread of appreciation to the hungry of heart? It will help you to acquire the positive way of life. It will make your face to shine!

14

The Greatest Thing in the World

THE GREATEST THING in the world is faith. Positiveness is inherent in faith. There is no such thing as a negative faith. Doubtless this is a paraphrase of some wiser writer, but there is not enough skeptical, negative darkness in all the world to put out the light of one small candle of positive courageous faith.

Just what is this greatest thing in the world—how do we define it?

It has been said that where knowledge ceases faith begins.

It has been said that faith is believing what you know isn't so.

Webster's dictionary says that it is "the recognition of spiritual realities and moral principles as of paramount authority and supreme value."

The New Testament says, "Faith is the substance of things hoped for, the evidence of things not seen."

John Wesley asked a group of friends for a definition

of faith, and when no one gave a satisfactory statement he turned to a woman possessed of deep spirituality.

"What is faith?" he asked her.

She replied simply, "It is taking God at His word."

"That will do," the noted clergyman replied. "That is enough for us all."

Make your own choice of these or other definitions. But whether you realize it or not, your daily life of thought and action is based on faith—faith in the timepieces that awaken us, faith in the purity of the packaged breakfast food, faith that the automobile starter will work, faith in the dependability of trains. You have faith that, by and large, your friends and associates and loved ones are honest and loyal, a faith and courage of the commonplace without which life would be futile.

As for me, I'll take "the substance of things hoped for, the evidence of things not seen."

Things hoped for! Things not seen! I have a friend of scientific trend of mind who is skeptical of the qualities of faith. Despite the fact that he shuns churches, he leads a daily life of action more truly Christian than that of some men of the cloth I have known. But "scientific proof" is a fetish with him. As an avocation he plants little seeds and bulbs and glories in the bloom that comes months later. Things hoped for! Long, long before the advent of television he anticipated the reality to come. He wrote a check for his television set—the check itself was evidence of the cash not seen. Now he turns the dials and has the evidence on the screen of things not

seen between the studio and his living room. The scientific proofs that this man adores have come as the *result* of faith—they don't *precede* faith. First there is faith and vision of things hoped for and not yet seen, and from the faith are later born the scientific proofs of the power of faith. Last night this kindly man showed me with modest pride a choice begonia created through processes not seen in an ugly little bulb. He *thought* it was beautiful; so did I. He *said* with full confidence there would be no contradiction that the bloom was beautiful. So did I. I didn't have the heart to demand of him *scientific proof* that the flower was beautiful. His wife played exquisitely on her cherished Steinway. I didn't ask him to give scientific proof that the music was beautiful. His daughter of ten, whose adoring eyes follow her daddy wherever he goes, threw her little pajamaed body into his arms and hugged and kissed him good night. His eyes glowed. I didn't ask him for *scientific* proof that the child loved him dearly.

Somehow this scientific friend prompts recollection of the story of Chateauneuf, keeper of the seals of Louis XIII. He became known for his deep religious faith and when only a lad of nine discussed religion with a scoffing nobleman, who needled him with challenging questions and finally said, "I will give you an orange if you will tell me where God is."

"My lord," the boy replied. "I will give you two oranges if you will tell me where He is not."

We can't give you scientific proof that faith is real

money in your pockets, but we can give you the true story of a skinny, hungry young man who wrote skits for a Greenwich Village supper show and received as wages the only meal he had each day. Even that meal was in jeopardy, for while his audience was easy to satisfy, his early work wasn't very good.

The owner of the restaurant decided to give his young writer a bit of advice. "I'm feeding you now," the proprietor said, "but someday you're going to starve if you don't get a real job and work at it and make some real money."

"I've got real money," the skit writer said and moved his hand in his pocket as though he was jingling real coins.

"Real money, bah!"

"I believe in myself, and that's money in my pocket," said the young man. "Faith in yourself—that's money in your pocket! Listen. Someday I'll be so famous that the great will ask me where's the best place to dine, and I'll send them down here. Because you've been my friend."

The restaurant man shrugged and gave up. The skit writer grinned, jingled his coins of faith in his pocket, and later went on his way. Years passed, and one night when the famous Anthony Eden was in this country on a diplomatic mission from England, he was missed by the reporters. There was no trace of him in the famous night places. One enterprising reporter found him, however. The Honorable and Mrs. Anthony Eden were

dining in a little restaurant and talking with the proprietor about their valued and noted friend Noel Coward, who had sent them to Greenwich Village to dine, just as he had promised the proprietor years before.

Noel Coward holds no patent rights to faith. Long ago Schlegel said, "In actual life every great enterprise begins with and takes its first forward step in faith." William James, who sired American psychology with a wisdom that has enriched generations, said, "Our belief at the beginning of a doubtful undertaking is the one thing that assures the successful outcome of our venture."

No one withholds faith, inner peace, and the positive power of belief from you or from me. Faith is there waiting for the taking. Taken today, it can begin to perform its feats of magic, for faith is positive and banishes negative doubts. Faith is the focal point of the positive attitude of mind. George Russell, the Irish editor and poet, knew this, and he said, "We become what we habitually contemplate." Marcus Aurelius knew this, and he said, "A man's life is what his thoughts make of it." Ralph Waldo Emerson was also aware, and he said, "We are what we think about all day long." After years of study and observation, Walter Dill Scott, one-time president of Northwestern University, said, "Failure or success in business is primarily not determined by mental capacity but by mental attitudes."

We have the testimony of Dr. Smiley Blanton, eminent psychiatrist, that your mental attitudes, your lack of faith or loss of it can mean the end of even life itself.

"Recently I saw a woman who was recovering satisfactorily from a major operation," Dr. Blanton reports in *Guideposts*. "She thought her marriage had been happy, but about a week after the operation her husband came to the hospital and told her he wanted a divorce. Suddenly there was nothing left for the woman to believe in; life collapsed with a black crash. She began to run a temperature, and refused to eat. In a few days she became unconscious, and died.

"No physical reason for her death could be discovered. But her faith had been destroyed, and life was not worth the effort of living without it."

There are other deaths, little deaths that kill us a bit at a time, when we lack faith in ourselves and so surrender the power that can be had for the asking. Dr. David Harold Fink, author of *Release from Nervous Tension,* tells us about a young golfer who was a master of the sport but could never win a major tournament because of his attitude toward himself. When playing alone or with friends, he shattered course records but in a tournament he consistently failed.

Dr. Fink ascribes the failure to the golfer's mental attitude. He had been born on the "wrong side of the tracks" and learned to play golf while a caddy at a fashionable country club. He became so expert he was employed as the club professional, but never could he shed the thought that he, the former caddy, was "not supposed" to lick the "big shots." Dr. Fink says that, deep inside, the young golfer had a feeling that the club members were

"better" than he was, and because of this mental attitude he couldn't defeat them in tournament play.

The psychiatrist declares that if you have the idea you are "supposed to" be a slave you will act like one and feel guilty if you don't. If you get the idea you're supposed to be a queen, then you'll begin to feel, and act, like a queen.

Let's examine the magic power of faith at work with a mayor and a bandit. Years before he became Secretary of War in President Wilson's cabinet, Newton D. Baker was mayor of Cleveland. During that period he had an experience with a bandit which he confided to William Dinwoodie.

One evening in the suburbs Mayor Baker was seated alone in his car when a revolver was thrust through the window and a young man barked, "This is a holdup."

"I was frightened—make no mistake about that," Mr. Baker recalled. "My first thought was to give him my pocketbook and be done with it. But something in the young man's face appealed to me. I couldn't think of him as a professional robber.

" 'Won't you tell me why you're doing this?' I asked.

" 'I've got to, mister,' the bandit said. 'There's no one willing to give me a job and I'm hungry.'

" 'Suppose I were to offer you a job,' I said. 'Suppose I were to give you some money—a loan say—until you could get back on your feet?'

" 'You mean that, mister?' the youth was incredulous.

" 'I mean every word of it,' I assured him.

" 'Okay, mister, what have you got in mind?' he asked me."

Mr. Baker gave him his business card and a ten-dollar bill. The bandit lit a match and looked at the card.

" 'Cripes, sir, you're the mayor.' I nodded. 'Is your offer on the level? You're not trying to give me the double cross?' "

Mayor Baker assured the youth he was acting in good faith, and the young man drifted away. Later that evening a business friend scoffed at the mayor's faith in the youth but promised the requested job. The next day a scrubbed and neat young man matched the mayor's own faith by risking immediate arrest and appeared in the office. He took the job and steadily advanced to a position of some importance.

Here we have glimpsed the magic of faith at work in the lives of others. No doubt if you search back in your own life you will find that the finest things that have ever happened to you have been preceded by faith and supported by the positive attitude. The negative folk make a faithless journey through life, creeping like infants with eyes cast down. The positive individuals with faith lift up their eyes to far, fine horizons and with dauntless courage are driven ahead by a force within, a confidence and a trust that there is good in this life that is worth fighting for.

Here are five guides that may help you to achieve faith:

1. No matter how desperate your circumstances may

be, realize that it is never too late to turn the switch of faith that can release an almost magical power within you. You have everything to gain and not one little thing to lose by striving for the courage expressed in "The Ballad of Sir Andrew Barton":

Fight on, my men, Sir Andrew says,
A little I'm hurt, but yet not slain;
I'll lie me down and bleed awhile,
And then I'll rise and fight again.

Faith may not come easily to those who have been dominated by the negative attitude of mind. But if they have—and they *do* have—the remnants of fighting hearts, they should realize that faith is like a spiritual second wind for body and mind.

"Second wind," said the psychologist William James in his essay on "The Energies of Men," "is a reality which can be found and used when needed." It can't be found, he continued, on the other side of "the first effective layer of fatigue, which is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing happens. The fatigue gets worse up to a certain point, when it suddenly passes away and we are fresher than before. A third and a fourth wind may supervene. We have evidently tapped a reservoir of new energy, hidden until then by the fatigue-obstacle, which is usually obeyed. There may be reservoir upon reservoir of such energy."

The writer Joseph Gollomb has told about taking

William James at his word. When a youth, Gollomb broke into a trot a mile away from his home, and this is what happened.

"At the quarter mile, as always, I felt every muscle in my legs and waist a burning tract of pain, and iron closed on my chest just when my lungs and heart seemed about to burst.

"I stumbled on, praying to William James that what I was feeling was only that 'first effective layer of fatigue.' It certainly felt 'effective.'

"Suddenly, a miracle. Something extinguished the burning in my muscles, the iron about my chest vanished, I drew in the easiest, longest, sweetest breath of air in all my life, and instead of legs I felt as if I had wings. I trotted past the mile end, on and on, until I knew it was no mere dream I was having, but I had broken through barriers I thought forever closed to me.

"In my exultation I was sure I knew what Robert Browning meant when he wrote:

For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall become first a peace out of pain. . . ."

Faith, the second wind of your spirit, is yours for the asking.

2. Realize fully that you can have neither physical nor

mental nor spiritual strength without faith as the "evidence of things not seen."

Dr. Norman Vincent Peale urges us to an adventure in self-discovery. He says we need to realize the power that is in us and behind us; we need to rely upon it and draw upon it. We "do not know our own strength," he says, and maintains that, although we are giants, we think we are pygmies and consequently we act like pygmies. We simply won't believe in the power available to us and limit ourselves constantly with negative thoughts and attitudes toward life.

The golden key to self-discovery and belief in ourselves, says Dr. Peale, is the realization that we are powerful, *not in ourselves standing alone,* but only *in relation to something bigger than we are.* Dr. Peale maintains that belief in yourself as something by yourself will only make you conceited and you'll end up in frustration and defeat. But believe in yourself as an instrument of something bigger than yourself, he declares, and you release undreamed-of powers and at the same time develop humility.

3. Declare a quiet period for yourself each day. Make time for a few minutes or more of seclusion from the bombarding pressures of our times. Turn off the radio and television and clamor of woeful headlines, and indulge in the luxury of quiet contemplation. There can be an actual physical and mental relaxation of the nerves in such a period.

The noted physicist Albert Einstein, in common with other highly intelligent men and women, knows this trick of the quiet mental redoubt. Einstein was attending an especially tedious and boring meeting one day when a fellow scientist turned to him and softly said, "This must be terribly boring to you, Professor Einstein."

"*Ach, nein,*" denied the professor. "On occasions like this I retire to the back of my mind, and there I am happy."

There was a carpenter from Nazareth who spent forty days and nights in the wilderness to achieve quiet for contemplation. There was Mahatma Gandhi, one of the great leaders of recent times, who knew the value of quiet periods. In such periods he gained the insight that made him the leader of a multitude—and that without the aid of a single atom bomb or machine gun.

In such quiet hours one can invite composure and let the heart reach out for understanding and faith. Such hours expel cynicism, salve the wounds so carelessly inflicted by a thoughtless world, banish self-deception. A quiet mind invites faith, and faith brings as its companions, peace and strength and hope.

4. If life's cynicism has hemmed you in and its frustrations have so completely battered you down that you can't recall faith on your own initiative, go to a qualified psychologist or psychiatrist or seek conference with and the teaching of the ever-increasing number of clergymen who have been astute enough to learn the rudi-

ments of everyday psychology and the methods of practical counselors.

5. Come to understand that the negative attitude is a rejection of faith. Faith is a positive working force of mind that grows stronger with constant use. The laurels of hope and strength that true faith bestows are not a cushion to sit upon but are a crown of triumph over mediocrity to be worn proudly and confidently.

15

Your Pattern for Positive Living

YOUR PATTERN FOR a more positive way of life emerges from the development of true maturity of mind and experience from which you derive your daily education. This pattern can be used for reference in checking on the attitudes with which we face our problems in all walks of life.

You realize of course that all negatives cannot be omitted and that the important thing is to have a positive attitude of mind, a positive outlook, and positive goals that provide control over the necessary negatives. The magazine editor must be negative in rejecting one thousand manuscripts for one that he accepts in support of the positive project of regular publication. The housewife must be negative in culling the bad strawberries from the good to attain the end result of a good shortcake. The positive attitude has positive good objectives.

CHANGE YOUR ATTITUDE

From these negatives	To these positives
Fear	Courage
Failure	Achievement
Doubt	Optimism
Hesitation	Decision
Suppression	Fulfillment
Sour views	Enthusiasm
Defeat	Victory
Frustration	Gratification
Confusion	Clear thinking
Loneliness	Friendship
Inhibition	Daring
Skepticism	Faith
Evasive rationalizing	Realistic fact facing
Alibiing	Productive performance
Cynicism	Hope

If you are mature or are in the process of attaining full-fledged maturity, you must desire and want to understand more fully the astonishing magic and power in the development of these capacities required for fully living:

1. *The capacity to think and act confidently and ask for what you want.* You test your desire by asking: Is it good? Is it just? Am I ready for it? If the answers are clearly "Yes," you are entitled to it. Then you ask for your desire, and with surprising frequency you attain it. If, however, you are blocked in its attainment by the

negative attitude of others or circumstances entirely beyond your control, it is far better to realize this situation at once and take positive steps to attain your desires in other ways than to go on being indefinitely barred from the fruits you are entitled to.

If you don't know clearly what you want and are capable of having and holding, but don't ask for it, others are justified in believing that you are satisfied with the situation as it stands.

I know one man who applied this test and took the positive step of asking for what he wanted, supported by clear-cut reasoning and a positive program that resulted in an immediate promotion and a doubled income. I also know an executive who was buoyed up for three years by the promises of an employer. He applied the test and asked for fulfillment of the promises. Denied, he soon left, established his own business, acquired a fortune larger than that of his former employer, and achieved independence and happiness beyond anything he had formerly contemplated. Oddly enough, the positive thinking and positive approach involved in sane use of this capacity usually work out for the mutual benefit of the recipient *and* the grantor. The principle is broad and workable in various phases of life and its proper application brings fruitful results. The wise man or woman develops the capacity to think and act confidently and ask for what is desired if it is good and just and now due.

2. *The capacity not only to accept but to assume responsibility with self-starting initiative, to make deci-*

sions, and to act upon those decisions. A revealing index to the effectiveness of an individual is found in the amount of supervision required for his daily tasks and the results achieved by the performance of those tasks. The man or woman with a predominant negative attitude is usually the one doing the least desirable chores, following a rote set up by someone else. The more positive you are, the greater the responsibility you are able to accept and the better able you are to reach out for more responsibility on your own initiative. The more negative you are, the more indecisive you are. You await the decisions of the folk with the positive attitude. Persons who have mastered the positive attitude are the ones who carry the heaviest responsibilities and take initiative in making and acting upon decisions.

3. *The capacity to do work that needs to be done simply because it needs to be done, even though your own immediate desires are sidetracked temporarily.* The truly positive individual will, if necessary, perform required tasks even though they may be dull and yet will not become discouraged and will not give way to feelings of futility. But while performing the needed and uninspiring tasks he will evolve plans that support hope and so will work toward escape, so far as it may be possible, from the humdrum necessities of daily living.

4. *The capacity to take it on the chin.* If you are a mature and positive person, you will be able to bounce back from the blows life deals out. You will draw on your inner power to withstand unreasonable impositions,

stupid leadership, the blindly struck blows, without becoming a frustrated, bitter, self-defeating individual. The positive man or woman will develop the resources to rise above circumstances, to develop positive plans and goals, and strive persistently toward their attainment.

5. *The capacity to reveal appreciation, affection, love for others beyond your own selfish ends, and devotion to good causes.* Mere appreciation and love within your heart are not enough. There must be development of the capacity to *reveal* what is in your heart, to reveal it by word and by act as a positive force. Negative hoarding within of such impulses makes them sterile.

It is the unselfish revealing by positive word and act that enables us to attract the best of love.

6. *The capacity to banish loneliness and to make and hold friends.* Freedom from loneliness can be attained only by the performance of positive acts and revelation of the desire for friendship. The lonely sit and yearn within, longing for someone to come and be friendly, and by their very negative inaction build a wall against what they secretly desire.

There is no such quality as negative friendship. No one ever wrapped up a bundle of friends and left them on a doorstep. The gift of popularity is asked for; it is sought positively. Study the lives of the most popular people you know, and you will soon see clearly that they reach out for friendship. There is no magic about it. Any-

one can have the rewards of friendship if he takes positive steps to attain them. The most popular people in any community are the ones who perform acts of friendship. They don't simply sit and wish. They share a cake. They write notes. They send clippings of interest to others. They organize meetings. They perform a thousand and one inconspicuous little acts of warm kindness. They make telephone calls. They smile as though they meant it. They congratulate others. They are interested in others and what others are doing. They *express* that interest. They remember birthdays and other anniversaries and events and *do something about it.* And remember that like attracts like. It is virtually an axiom that positive persons are popular, negative persons are lonely.

7. *The capacity to minimize or even rise completely above feelings of envy and jealousy, remorse and self-pity, worry and cynicism.* These are all negative termites that destroy self-confidence and inspire feelings of inferiority. They involve negative factors and emotions that make life miserable for all who possess them and all who come in contact with their victims.

8. *The capacity to cooperate with enthusiasm and carry a full share of the load even under the most trying of circumstances.* The mature and positive person is never a shirker, never a parasite. He uses his abilities positively, effectively, fearlessly toward accomplishment of good results. He carries his own weight and his

own full share of the load without dodging or whining. He does worth-while work within his own area, not necessarily spectacular work, but good work toward good ends.

9. *The capacity to face life and its daily problems realistically, without rationalization and self-deception.* This capacity is developed fully by adoption of the positive attitude of mind that rejects the negative expectation of failure, expectation of unhappiness, expectation of rejection, expectation of trouble that so often is attracted by the expectation, just as the loadstone is attracted by the magnet. Clinical psychologists have revealed that there is a success type of personality and a failure type of personality. The positive man or woman is dominated by the WILL TO SUCCEED, while the negative individual is governed by the WILL TO FAIL. Dr. Karl Menninger, eminent psychiatrist, declares that many people are actually "afraid of success."

10. *The capacity to yield in unimportant matters but still fight to the wall and then go on fighting to the end in defense of your dignity of heart and integrity of character.*

The truly positive-minded man or woman is fully capable of rising above the petty bickerings of little people; but all too often minor compromises wash away the foundations of self-esteem and make it easy to surrender conviction to expediency until the sound structure of integrity is rotten.

A man has paid me the compliment of thrice reading

my book *Make the Most of Your Life,* and we are in perfect agreement over this paragraph in that book:

"Think back over incidents in your own life, and you will see with piercing, honest eyes that your gravest difficulties have arisen through your own shortcomings. When you have been weak and not given full force to the fine faith and power of character that lies within you, the result has been failure, a failure of your own asking. As you examine these incidents, be perfectly honest, banish the easy alibis, and you can almost mark on your mental calendar the point at which you stopped wanting hard enough to hold to what you believed within your heart. Note that point where you stopped striving and gave up the fight and became the victim of circumstance. You know in your heart of hearts that there was a definite moment when you let your faith falter and your character ran up the white flag of dangerous compromise or surrender."

My reader nodded in full agreement and became retrospective. When he was a young and inexperienced man associated with an older businessman he brands as utterly unscrupulous, they were discussing the possibility of paying dividends from their business to widows and other inactive stockholders. The young man knew that the dividends should be paid, but the older man, driven by false positive desires, exclaimed, "If we pay fat dividends, we'll never be able to get hold of that stock and win full control of the company." Because of youthful negative hesitation and indecision the young man let

the decision go by default, entirely against the dictates of his own conscience. It was all perfectly "legal" and well rationalized, even though it was a questionable practice. The dividends were not paid, and later the older businessman acquired the holdings of the discouraged stockholders and control of the company. He proceeded to strip his young associate of a fortune through perfectly "legal," though unscrupulous, "management." It is regret of the surrender, not the loss of large sums, that haunts my acquaintance today. The negative attitude exacts a high price from its vassals.

Development of these capacities wins for anyone the power of positive living that is the one best and immediately workable opportunity to win:

Freedom from fear and worry
Freedom from remorse
Freedom from self-pity
Freedom from loneliness
Freedom from envy and jealousy
Freedom from self-hatred
Freedom from cynicism
Freedom from emotional insecurity
Freedom from inferiority
Freedom from indecision and evasion
Freedom from negativism that in any form sours the milk of good human relations

The art of positive living requires that we be specific. That we know what we want. That we ask for what we

want. That we have well-based plans that we support with sound decision and persistent action. That we be optimistic in outlook. That we be constantly on guard against negative thoughts and negative practices. That we practice the positive approach to life until it is automatic. The power of positive living is limitless.

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